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In this annual convention of the Association of University Evening Colleges (AUEC), emphasis was on the universities' proper urban extension role and responsibility in the inner city, and on steps toward greater flexibility and wider educational opportunities in higher continuing education. Whitney Young's keynote speech on the need to correct white racism was followed by commentary and questions and answers. Another speaker, from Oxford University, discussed the new social responsibility of English universities. In his own address, the AUEC president suggested 12 questions and problems for consideration or decisive action. Discussion sessions dealt with specific institutional responses to inner city educational needs (including leadership development and liberalized student recruitment and admission); academic credit by examination; adult degrees; noncredit certificate programs; continuing education in business and industry; and problems relating to student personnel services, registration, publicity, admission and transfer, formal evaluation procedures, and part time faculty and students. (The document includes business sessions, committee reports, a financial statement, AUEC committees and structure, past presidents and annual meetings.) (ly)

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SAN FRANCISCO

PROCEEDINGS 68

AC 004 468



Association of University Evening Colleges

\$5.00 per copy
Howell W. McGee, Executive Secretary
Association of University Evening Colleges
University of Oklahoma, Norman, Oklahoma 73069

HOST INSTITUTION

Evening College
University of San Francisco

* * * *

OFFICERS AND EXECUTIVE COMMITTEE
1967-68

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The Rev. Gerald Sugrue, S. J., University of
San Francisco

Clarence H. Thompson, Drake University

PREFACE AND ACKNOWLEDGMENTS

On the following pages, we have attempted to provide an accurate historical record of the thirtieth annual convention of the Association of University Evening Colleges. It is recognized that any proceedings serve not only to recall experiences for those who were in attendance but represent the major--if not the only--access to the days' events for those who were not present. It is hoped that both functions have been performed well.

Sincere appreciation is extended to all those persons who aided in converting the original tape recordings and notes into their current form. Deserving of my special thanks are the recorders; Executive Secretary Howell W. McGee; and the University of Cincinnati Publications Office whose efforts are reflected in the cover and title page.

Gail A. Nelcamp
Associate Dean
Evening College
University of Cincinnati



TABLE OF CONTENTS

HOST INSTITUTIONS	iii
OFFICERS AND EXECUTIVE COMMITTEE	iii
PREFACE AND ACKNOWLEDGMENTS	v

PART I - INTRODUCTION

PROGRAM OF 1968 MEETING	3
WELCOME TO THE UNIVERSITY	11

Reverend Charles W. Dullea, S.J.
President, University of San Francisco

PART II - PRESENTATIONS

KEYNOTE ADDRESS	15
---------------------------	----

THE INNER COMMUNITY'S CHALLENGE TO CONTINUING EDUCATION

Whitney M. Young, Jr.
Executive Director, National Urban League

REACTION TO KEYNOTE ADDRESS	39
---------------------------------------	----

Reuben R. McDaniel, Jr., Director
Division of Educational Services
Baldwin-Wallace College

Paul H. Sheats
Professor of Education
University of California, L. A.
Former Dean of University of California
Extension

BRITISH UNIVERSITIES: NEW SOCIAL RESPONSIBILITIES	55
--	----

Frank Jessup
University of Oxford
Secretary, Delegacy for Extra Mural
Studies

PRESIDENTIAL ADDRESS	73
--------------------------------	----

William C. Huffman
Dean, University College
University of Louisville

PART III - DISCUSSION SESSIONS

A. CONTINUING EDUCATION RESPONDS TO THE INNER COMMUNITY

EXPANDING THE CAMPUS INTO THE INNER COMMUNITY	83
PARTNERS IN LEADERSHIP DEVELOPMENT	84
THE LOCKED-OUT STUDENT	86
PROGRAM DEVELOPMENT FOR THE INNER COMMUNITY	88
STUDENT INVOLVEMENT IN THE INNER COMMUNITY	99

B. NEW AND EXPANDING DEVELOPMENTS IN CONTINUING EDUCATION

ACADEMIC CREDIT BY EXAMINATION	101
BUSINESS AND INDUSTRY, OUR PARTNERS OR RIVALS	106
NON-CREDIT CERTIFICATE PROGRAMS	110

DEGREES ESPECIALLY FOR ADULTS	114
---	-----

C. PROBLEM CLINICS

STUDENT PERSONNEL SERVICES	117
REGISTRATION PROCEDURES	120
PROMOTION OF PROGRAMS	122
ADMISSION AND TRANSFER	123
THE PART-TIME FACULTY	124
COMMUNICATING WITH THE PART-TIME STUDENT	125
EVALUATING THE FORMAL RECORD OF THE ADULT	127

PART IV - ASSOCIATION BUSINESS

BUSINESS SESSIONS	133
-----------------------------	-----

SUPPLEMENTS:

I. FINANCIAL STATEMENT	151
II. REPORT OF THE BUDGET AND FINANCE COMMITTEE	153
III. REPORT OF THE COMMITTEE ON STUDENT PERSONNEL	155

PART V - APPENDICES

ROLL OF PAST PRESIDENTS AND ANNUAL MEETINGS	161
AUEC COMMITTEE STRUCTURE 1967-68	165

OFFICERS AND EXECUTIVE COMMITTEE	
1968-69	167
AUEC COMMITTEE STRUCTURE 1968-69	169
ROSTER OF ATTENDANCE - SAN FRANCISCO	
1968	173

PART I

INTRODUCTION

PROGRAM
THIRTIETH ANNUAL CONVENTION

THEME: Continuing Education's Commitment
To The Community

San Francisco, California
November 10 - November 14, 1968
Jack Tar Hotel

NOVEMBER 10 - SUNDAY

Registration Noon-5:00 P.M.
Mezzanine Lobby

Tour of San Francisco 3:00 P.M.-5:00 P.M.
Courtesy Evening College Faculty, Staff, Students

Bahia De Oro 5:30 P.M.-8:30 P.M.
The Bay Area by Nite

NOVEMBER 11 - MONDAY

Registration 9:00 A.M.
Mezzanine Lobby

OPENING SESSION - 30TH ANNUAL
A.U.E.C. CONVENTION

Call to Order 9:30 A.M.
El Dorado Room
William C. Huffman, President A.U.E.C.
(University of Louisville)

Invocation Fr. Gerald Sugrue, S.J.
University of San Francisco, Evening College

Welcome to the University
. Reverend Charles W. Dullea, S.J.
President, University of San Francisco

Welcome to the City of San Francisco . . Peter Tamaras
 Board of Supervisors,
 City and County of San Francisco

Chairman, Opening Session
 Gerald A. Sugrue, S.J. (San Francisco)

GENERAL SESSION 10:00 A.M.
 El Dorado Room

KEYNOTE ADDRESS
 WHITNEY M. YOUNG, JR.
 Executive Director, National Urban League

THE INNER COMMUNITY'S CHALLENGE TO
 CONTINUING EDUCATION

Presiding William T. Utley
 University of Nebraska at Omaha

REACTION TO KEYNOTE ADDRESS 11:00 A.M.
 El Dorado Room

Presiding Peter Meyer (Queens College)

Panel Members:

Reuben R. McDaniel, Jr. (Baldwin-Wallace College)
 Paul H. Sheats (University of California, L. A.)

Recorder:
 Helen Crockett (Wichita State University)

Luncheon 12:30 P.M.
 International Room

THE PRESIDENT'S LUNCHEON
 ADDRESS. "30"
 William C. Huffman (University of Louisville)

PRESENTATION 2:00 P.M.
 El Dorado Room

**"BRITISH UNIVERSITIES' NEW
SOCIAL RESPONSIBILITIES"**

Frank Jessup, University of Oxford
Secretary, Delegacy for Extra Mural Studies

Presiding . . . Donald Z. Woods (University of Minnesota)

OPENING BUSINESS SESSION 3:00 P.M.
El Dorado Room

Presiding William C. Huffman
President, Association of University Evening Colleges

Recorder Howell W. McGee
Executive Secretary-Treasurer, A.U.E.C.
(University of Oklahoma)

NOVEMBER 12 - TUESDAY

Wake-Up Coffee, Pastry 9:00 A.M.
El Dorado Room

BUSINESS SESSION 9:30 A.M.
El Dorado Room

Presiding William C. Huffman
President, Association of University Evening Colleges

Recorder Howell W. McGee
Executive Secretary-Treasurer, A.U.E.C.

Luncheon 12:00 Noon
International Room

TOUR OF CALIFORNIA WINE COUNTRY

Busses leave Jack Tar Hotel 1:00 P.M.

ITALIAN SWISS COLONY WINERY - ASTI, CALIFORNIA

At Asti we will enjoy: A tour of the Italian Swiss
Colony Winery - Cocktails at the Villa Pompei - A Real
Italian Dinner - Return to San Francisco via San Rafael,
Richmond and the Bay Bridges.

NOVEMBER 13 - WEDNESDAY

Wake-Up Coffee, Pastry 9:00 A.M.
International Room

THE STRUCTURE OF TODAY'S SESSIONS

General Assembly, International Room, 9:30 A.M.

Presiding William T. Utley
 (University of Nebraska at Omaha)

GROUP A Pacific Heights-Presidio Room

"EXPANDING THE CAMPUS INTO THE
 INNER COMMUNITY"

Chairman: Lynn W. Eley (University of Wisconsin)
 Resource: William Greene (S.U.N.Y. at Buffalo)
 Recorder: John S. Bailey (Northeastern University)

GROUP B Sea Cliff-Marina Room

"PARTNERS IN LEADERSHIP DEVELOPMENT"

Chairman: Clifford L. Winters (Syracuse University)
 Resource: Mrs. Mary Jane Hewitt (U. C. Extension,
 Los Angeles)
 Recorder: W. A. Brotherton (Memphis State Univ.)

GROUP C Twin Peaks Room

"THE LOCKED-OUT STUDENT"

Chairman: Edwin P. Banks (University of Colorado)
 Resource: Milton Stern (Wayne State University)
 Recorder: Rev. Edward C. Pappert (Univ. of Windsor)

GROUP D Telegraph Hill Room A

"PROGRAM DEVELOPMENT FOR THE
 INNER COMMUNITY"

Chairman: M. Robert Allen (University of Miami)
 Resource: Allen Austill (The New School of Social
 Research)
 Recorder: Virgil W. Alexander (Northern Illinois
 University)

GROUP E Telegraph Hill Room B

"STUDENT INVOLVEMENT IN THE INNER
 COMMUNITY"

Chairman: Martha L. Farmer (The City College, City
 University of N. Y.)
 Resource: Malcolm C. Van Deursen (Washington Univ.,
 St. Louis)
 Recorder: Peter Meyer (Queens College, City Univ.
 of N. Y.)

NEW AND EXPANDING DEVELOPMENTS IN
CONTINUING EDUCATION 11:00 A.M.

GROUP I Pacific Heights-Presidio Room

"ACADEMIC CREDIT BY EXAMINATION"

Chairman: George Thompson (University of Nebraska at
 Omaha)
 Resource: Nathaniel C. Allyn (Council on College
 Level Examinations)
 Recorder: Roy Ilowit (C. W. Post College of Long
 Island University)

GROUP II Sea Cliff-Marina Room

"BUSINESS AND INDUSTRY, OUR PARTNERS
 OR RIVALS"

Chairman: Thomas J. Bryde (Iona College)
 Resource: Jay C. Beecroft (3M Company)
 Recorder: Kenneth V. Henninger (Illinois Institute
 of Technology)

GROUP III Twin Peaks Room

"NON-CREDIT CERTIFICATE PROGRAMS"

Chairman: Paul E. Hadley (Univ. of Southern Calif.)
 Resource: William L. Turner (North Carolina State University)
 Recorder: Gayle Childs (University of Nebraska)

GROUP IV Telegraph Hill Room A

"DEGREES ESPECIALLY FOR ADULTS"

Chairman: Carl E. Hiller (Queens College)
 Resource: Kenneth Wheeler (Boston University)
 Recorder: Ben Zeff (The George Washington Univ.)

Luncheon 12:30 P.M.
 International Room

LUNCHEON - FINAL BUSINESS SESSION

NEW AND EXPANDING DEVELOPMENTS IN
CONTINUING EDUCATION 2:30 P.M.

Repeat of 11:00 A.M. session that you may not be
 limited to one choice

GROUP I - Academic Credit by Examination
 Pacific Heights-Presidio Room

GROUP II - Business and Industry, Our Partners or
 Rivals Sea Cliff-Marina Room

GROUP III - Non-Credit Certificate Programs
 Twin Peaks Room

GROUP IV - Degrees Especially for Adults
 Telegraph Hill Room A

PROBLEM CLINICS 3:45 P.M.

A - "STUDENT PERSONNEL SERVICES"
 Pacific Heights-Presidio Room

Chairman: Myron Spohrer (Washington University of
St. Louis)
Recorder: Eleanor Y. Alsbrook (Univ. of Louisville)

B - "REGISTRATION PROCEDURES"
. Sea Cliff-Marina Room

Chairman: Cecil Dobbins (University of Akron)
Recorder: Marvin E. Hartig (Univ. of Evansville)

C - "PROMOTION OF PROGRAMS" Twin Peaks Room

Chairman: Thomas C. Palmer (Texas Christian Univ.)
Recorder: David N. Bean (University of Tennessee)

D - "ADMISSION AND TRANSFER" . . Telegraph Hill Room A

Chairman: N. Lee Dunham (Baylor University)
Recorder: Donald M. Searcy (Univ. of So. California)

E - "THE PART-TIME FACULTY". . . Telegraph Hill Room B

Chairman: Frank R. Neuffer (University of Cincinnati)
Recorder: John P. Donohue (The Loop College of
Chicago City College)

F - "COMMUNICATING WITH THE PART-TIME STUDENT"
. Gas Buggy Room A

Chairman: Daniel R. Lang (Northwestern University)
Recorder: Curtis H. Moore (Rockford College)

G - "EVALUATING THE FORMAL RECORD OF THE ADULT" . . .
. Director's Room 378

Chairman: Elzberry Waters, Jr. (The George Wash-
ington University)
Recorder: Adelaide H. Jones (Drury College)

NOVEMBER 13 - WEDNESDAY EVENING

Cocktails 6:15-7:15 P.M.
El Dorado Room

BANQUET 7:30 P.M.
El Dorado Room

NOVEMBER 14 - THURSDAY

EXECUTIVE BOARD MEETING 10:00 A.M.
Director's Room 378

HAWAIIAN RESEARCH TEAMS

Leave San Francisco International Airport
November 14 - 10:00 A.M.

CALIFORNIA RESEARCH TEAM

Leave Jack Tar Hotel
November 14 - 10:30 A.M.

WELCOME TO THE UNIVERSITY

REVEREND CHARLES W. DULLEA, S.J.
President, University of San Francisco

Thank you, Father Sugrue, Mr. Young, Mr. Tamaras, other honored guest, ladies and gentlemen. I know you want to get down to business. Let me briefly extend to you a very warm and cordial welcome on behalf of your host institution. When Father Sugrue approached me some time back, I forget how long ago it was, it was probably a couple of years ago, as to whether we'd agree to act as host institution, I replied with alacrity that naturally we'd be very happy. We're convinced of the very important tasks that await you people in higher education. For one thing we have this tremendous knowledge explosion; things are being discovered so fast, in so many fields, in this society and ferment, there are so many new ideas going around that it's very difficult to keep up. There is so much to be learned just to stay abreast in so many fields. And, of course, the evening college is an ideal instrument to accomplish this. I'm not sure, frankly, that in higher education we can do all the things they put upon us to do, but I think if we have a chance of doing it, it is with you people.

A long time ago, longer than I would care to think of and Father Jerry Sugrue would care to think of, I learned that scholē means leisure, and there is a connection with school; there is an awful lot of leisure. As we move into the affluent society, there's more demand for this kind of thing, for courses which expand the mind (in a non-psychedelic way), which open up vistas, which enliven the life of the mind and the spirit. I wish that we had a little more chance to take some of these courses. Those of us who are administrators are wondering where all this leisure is, but certainly there is a lot of it, so there's a demand for this kind of course. There's a demand, also, for the professional course and, especially, is there a demand as you note as one of your three main objectives, the major and overriding challenge, the inner community.

There are all kinds of people that need your help because their education has not been up to par. And here, it seems to me that the evening college has a particular and very decisive role to play. You can help in this area, possibly, more than any other. Traditionally, the evening college is more adaptable, more flexible, more responsive to the needs of people. When we want a job done in higher education, we usually turn to you. This is the overriding challenge as you well note in your program today, to bring more and more of these people up that have been underprivileged educationally, bring them up and bring them into the mainstream of American life, American culture.

I am happy to note that we have here on our program as the featured speaker this morning, Mr. Whitney Young, and I'm happy to tell you that he is an alumnus of the University of San Francisco, honorary, as of June, '67. I assured him that we would not approach him in regard to the alumni fund. But we are very happy to have him here. He gave us a very wonderful, inspiring, and thought-provoking talk last June, and I am sure we can look forward to the same kind of a talk this morning. So, very briefly, ladies and gentlemen, all good wishes for your conference--a most successful conference, and a most fruitful meeting. Thank you.

PART II

PRESENTATIONS

14/15

KEYNOTE ADDRESS

THE INNER COMMUNITY'S CHALLENGE TO CONTINUING EDUCATION

WHITNEY M. YOUNG, JR.
Executive Director, National Urban League

Thank you very much, Mr. Utley. President Huffman, Father Sugrue, and Father Dullea, the fortunate members of the reactor team, Mr. McDaniels and Dr. Sheats, who will have a fertile field to react to I am sure--I hope not too defensively but critically--officers, members, and friends of the university evening colleges. I confess to some mixed feelings about this assignment, in fact to mixed feelings about speaking to educational groups generally throughout the country. On the one hand, it is to the everlasting and historical shame of education that there need be a revolution at all, a social revolution, for it is in fact, if we are honest, an indictment of our educational institutions and the educational system that those who have been entrusted to prepare people to live in a democratic society have certainly failed in many respects, and for that reason, we come to a point where the simple and elementary truths that were articulated in the Constitution and Judeo-Christian ethic are still a hopeful aspiration of this country and certainly not a realistic attainment. On the other hand, I do want to point out that I am delighted to be here, not only because my sister threatened a family crisis, and the officials, Dean Huffman and Mr. Utley raised the question of my basic loyalties to my place of birth and my place of great occupational development, I'd say, in Nebraska. But I'm also pleased with education because had it not been for education, there would not be the revolution even now. Education has done a number of things in order to precipitate the revolution. And I think you should get the credit as well as the blame. You have brought us to the point today where the have-nots in our society, thanks to you, are fully aware of the gap between their status and the status of the haves. You have taught the black people, particularly not only

that there is a gap and an inconsistency in the country, but you have made them aware of the fact that that condition is man-made, and not God-made, that they are not congenitally inferior, but that we have been the victims of historic callousness and indifference, and discrimination. In fact, it is difficult today to find a black person who feels inferior. This is no longer the problem; in fact, with every day that that first heart transplant lives and recognizing it is most successful, and also recognizing that it's a black heart, it's very difficult not to become smug. So the problem is not one of black people feeling inferior.

You've also made us aware that this condition has also been a condition experienced by other ethnic groups and other classes of people in our society and have exposed us to how these groups managed to break out of it. So we have read in your text books and listened to lectures in your schools about how civil disobedience began with the Boston Tea Party and how these men violently overthrew the rule of England. You have taught us how the women of this country under Susan B. Anthony conducted elaborate demonstrations and all types of picketing in order to get women's suffrage. You've taught us how the Irish, the Italians, and the Jewish population have participated in political block voting and economic block utilization in order to acquire their rights. We have learned about the struggles of the labor movement in your classrooms. We have learned about Samuel Gompers and Eugene Debs and Carey Ona Green and John L. Lewis and all of the others, how they engaged in exhaustive picketing and boycotting and sit-ins and violence in order to acquire their rights. You have shown us the way, and we are today grateful to education, and I would hope that you would view current activities in the perspective of history and will therefore applaud us for modeling, if you will, our struggles and our efforts after the very best in American tradition.

People have short memories. It's always fascinating--it was in this past election to me--to see rank and file members of the labor unions publicly

saying that they were going to vote for Wallace because they were sick and tired of demonstrations, when they had created and invented the whole technique of the demonstration. Or to see people who themselves were one generation removed from welfare, who had made it because their parents had had the benefit of WPA, NYA, CCC, and FERA in the early thirties, who are now saying, "We don't want any more Federal programs,"--now that they've made it. So I think that it's important to refresh our memories about how we have made it, those who have made it, and not to close the door on that possibility for other people.

But in addition to helping the nonwhite citizen of this country become aware of his status, you've also done something for the white youth of this country. And so today we find the nonwhite not standing alone, but there is a real, permanent alliance between young white students in this country and young people generally, an alliance with the have-nots, the non-whites. There may be those of you who would want to view this as a phenomenon of the moment; it might be comforting to say that this is a fad like swallowing goldfish or panty-raids or crowding into telephone booths, and that if you just take a year's leave of absence, it will go away. I wish I could give you that reassurance, that we simply have a repeat of history of young people being radical in their teens, liberal in their twenties and conservatives in their thirties, and going on to become reactionaries like many of us in our forties. But that won't happen, I'm sorry to say, for those of you who are uncomfortable about it because we have an entirely different situation today. It's different because the large bulk of young people, (and here I speak of all young people; I'm not speaking of hippies the residents of Haight-Ashbury, and I'm not speaking of Yippies) I'm speaking of the large bulk of young people, your kids and my kids, who are not preoccupied with things, who have grown up for the first time in a period where materialism need not become a fanatic objective, who have taken things for granted. Some eighty per cent of the young people of this country have never known want, in the sense that they have been terribly ill-housed, ill-

fed, or ill-clothed, and so they have a different value-system. I'm sure you recognize this. To this audience I don't need to stress the point of the new social sensitivity, of the commitment of young people. I gather, if you are related to the university, you see this daily.

I hope that you will not be too harsh. I'm certainly not one who endorses all of the techniques that are being used, but I must confess that I agree with Anatole France, who said "I prefer the errors of enthusiasm to the indifference of wisdom," and if I have to make a choice between the young people who over-react or who are sometimes unwise and excessive in their methods, between them and the wise adult population that has distinguished itself by its thunderous silence, and that has prided itself on its polite withdrawal, and that has been more concerned with technique and methodology than with social action, then I must cast my lot with those young people and hopefully try to steer them into more constructive ways when their actions seem destructive, and to remind them that while it is necessary sometimes to hit the stubborn mule on the head in order to get his attention, we don't want to kill the mule because we still want him to pull the load. But let us not get angry at the man who hits the mule. Let's get angry at the mule, who was stubborn. Sometimes we express our resentment at the change agent rather than expressing our resentment, particularly in the university, at the age-old patterns of uninvolvedness, of irrelevance to the immediate social environment, at those who are still pursuing curriculums that are completely outdated, who refuse within the educational institution to set an example of democratic participation that they discuss so much in the classroom. Let us continue to focus on that archaic institution that has to bear the blame for much of what we see today when we witness the tragic problems around us.

I think it was a harsh indictment by George Bernard Shaw (in fact, I question whether it wasn't Bertrand Russell, but it was George Bernard Shaw), who said that America might well be the first society in

the history of man that would move from a state of barbarism to a state of decadence without ever going through civilization. I think that's extremely harsh but probably no harsher than what a young man said at a university where I was speaking recently, when he remarked that the American might well be the missing link between the Neanderthal man and the truly civilized human being. These young people, for the most part, in their indictments, are accurate. It helps little to decry it and deplore it. It is much more intelligent, it seems to me, to try to understand it and to acknowledge it where it is accurate and to try to bring some logic and rational procedure for change. When the young people of our society point out the basic inconsistency and hypocrisy between what we practice in this country and what we preach, they are for the most part quite accurate. When they point out that racism is a fact of life, they are right. It was evident even before the Kerner commission. They've pointed out the historic discrimination, say, in our immigration quotas, that have had little relevance to the words inscribed on the Statue of Liberty: "Give me your tired, your poor, your huddled masses." It's really been: "Send me my ancestors from Western Europe and Eastern Europe, who are tired and poor." It hasn't been: "Send me the tired and poor of India, the Middle East, or Africa." One can just look at the immigration quotas and this becomes a fact of life. Or we can look at foreign aid and recognize that we gave more to Western Europe, including an old friend, Germany, to rebuild it, in four years, than we have given to Africa in the whole history of foreign aid. We can look at slavery itself as an institution and see that here's a country that for more than half of its life as a country, enslaved people, did not permit them the right to marry or to get an education simply because of the color of their skin. So there are many ways to document that we have been a racist nation.

There are many ways to document that we have been a violent nation, a violence that some people want to ascribe to black people when in reality the greatest violence this society has ever known has been at the hands of white people. Take assassins, for example.

I shudder to think what would have happened if the assassin of President Kennedy had been a black man. I'm sure the reaction of the people in this country toward black people would have been a shame to behold. But the assassins are always white. The slave owners were always white. The people who lynched people (over 3,000 black people have been strung up) are always white. The people who have led us even into war today, however you feel about it, are not really black people but white people. So we have been a violent nation, and we still are. Four out of five Americans applauded the activities of the police in Chicago, and they said that the police were absolutely right, that after three days of being spit upon and being abused and jeered and taunted, that a man isn't supposed to be able to take any more than that, and he must therefore lash back. And then in the next breath, they say to black people that you must be patient even though you have had three hundred years of being spit upon and jeered and taunted and emasculated and discriminated. There is a basic inconsistency here. Four out of five Americans do believe that the answer to demonstrations is suppression, massive suppression. This is something that we are all going to regret some day, I think, because when the forces of suppression are unleashed, as Chicago demonstrated, they do not stop with black people. In fact we were very careful in Chicago to get all the black people out of town who might have demonstrated because we wanted to prove precisely this point to our good friends in the media, that when a club starts swinging, it makes no difference about the color of the skin. If you permit license to do this, then it strikes all people. Some of the reporters who only last year had told me that police brutality was a figment of my imagination this year found some of their own brothers hit on the head, and when they spoke to me of police brutality, I reminded them it was a figment of their imagination, that it just didn't exist. But it will extend even to you once you open the door to the violation of law against any group of people, and that's the whole force of history.

Now let me talk a little bit about what I regard as the chief job for you who have the administration

of evening colleges. We used to call them adult education centers, but you've gotten more sophisticated. I hope your salaries reflect the new title. You have a great challenge and a great opportunity. In fact I know of no group of people today in education who can be more relevant if you but perceive the opportunity and have the necessary guts and the courage and the intelligence and the know-how to meet the challenge. You are on the spot. Ask anybody today the answer to the race problem, and they'll say education. After years of keeping you in low-paying positions with limited status, all of a sudden you are the fall guy, and I don't think you're going to get out of it. So what you might as well do is to sort of relax and enjoy it and say, "O. K., if you're going to throw upon us the whole burden of social change, then we'll take it, but here are the resources that are going to be needed to do it."

When it comes to the Black Community, and I use the Black Community not unmindful, certainly in California, of the Spanish-speaking American, or the Indian in other parts of the country, or the Puerto Rican in New York, I use the black here generically to include all of these though I could make a case for why the black American is unique in this whole process. When it comes to this the university finds itself, because of circumstances of history, in a very unique position. Your buildings for the most part, your physical plants for the most part, are located smack dab in what is now the ghetto, or you are pretty close to it. Some have done like our distinguished church people and have run away from the poor people and stayed with the larger collection plate out in the suburbs, but we can't move universities quite like we can move churches, and whether it's a Columbia or whether it's a University of Chicago, there is a physical proximity that you can't get away from. Now this can be seen as a curse or as a blessing depending on how you see your role as educators and the role of a university. But that's a fact of life; it's one to keep in the back of your mind. If you show great resistance to change and how you are perceived and the steps that might be taken in order to get your

attention, it's good to keep in mind that you are fairly close to where the action is, and you must not forget that. We don't want to see you come to work in armored cars; we certainly don't want to see a wall around the university with guards all around it. That would hardly be a university. It might be a prison, but it's not a university.

The other thing is that you must recognize that you've got to undo before you really begin to do. And there is a real credibility gap as far as the evening schools are concerned. You are perceived as largely, in the past, adjusting and orienting your programs to the perpetuation of the status quo and to serving the establishment. And so if the bankers need a few more accountants or the little old woman with tennis shoes wants a little culture and a little art, you build this in, and you have sort of served the establishment because you felt that's what the establishment wanted and you would exist financially because of it. And it's easier to work with those kind of people who are trying to move up from a junior executive to an executive. And so you have all of these nice courses that are designed to help the middle class become upper class. There was a period initially when they had adult education when we had a great farmers' political lobby in this country that you did do some things for the farmers. You had extension courses, and you'd set up out in the little towns courses for credit, and this is about the closest you came to really reaching out for the underprivileged.

Now you recognize that the establishment's greatest concern today happens to be with the inner city, the educationally deprived, the hard core. These are all names that people give black communities rather than coming out and saying black people. They still use all these terms like the disadvantaged, the educationally deprived, the culturally underprivileged, and maybe near the end of the conference they come out and say let's really identify what we're talking about. And when we're talking about central city problems today, we're talking about Negroes who are increasingly, increasingly, beginning to become the bulk of the

population. If the present trend continues for the next ten years, in ten or eleven of America's largest cities we will have more than fifty per cent black population. And the real issue is what kind of population, when it takes over politically--and we can expect it to do this--what type of leadership are we training? Will we have to go through the same kind of learning through mistakes that, say, we went through in Boston when the university schools ignored the poor Irish? And when they finally took over they took over not with a Kennedy but with a Curley, who would make Adam Powell look like the epitome of political morality, and corruption and graft and bribery and all of this became a way of life, in Boston. Now they've improved and they've got good people, but there were generations when they had to put up with inexperienced and hostile and unprepared leadership because the community didn't look ahead. And so you have to make a decision now. Do you want Rap Brown to be the mayor of a city, or do you want Eddie Brooke? That's a decision you have to make.

So when we begin to plan, let us start out by not just issuing a few policy statements and giving a few scholarships and making some speeches. What we've got to do is to really make a major change in the objectives of evening school--not just in its objectives, but in its curriculum, the kinds of courses--so that it in fact is able to prepare the population that you ought to be zeroing in on now. And gentlemen, let me tell you right now, and ladies, you do this with the full blessings of General Motors and Ford Motor Company and IBM and AT&T. They're worried about it, and so there's nothing controversial now. They want you to do it very much, and I submit to you if you don't do it, you're out of business, and they're going to do it themselves because they understand the facts of life. If the city becomes poorer and blacker, they know who's going to suffer. So now those of you who can adjust your sights, readjust your sights, and zero in in a meaningful way, are going to have a head start, and you're going to get an awful lot of good support.

Now this means that you've got to look the part,

you see, and as I look around this audience, I feel almost like Mr. Stanley looking for Dr. Livingston in Africa--in reverse, you see. I ran around and finally I saw a black man here, and I wanted to rush up and say, "Dr. Livingston, I presume." And frankly you don't look the part right now of a group that wants to set out on this journey that I'm trying to describe. I think that if you exercise a little effort, you can find people who can do this job. Industry is finding them. Universities who want to find them, like Oberlin and Antioch and others, are finding black faculty members. If companies can now make them vice presidents, if the government can make them cabinet members and supreme court justices, then it seems to me universities can make them deans. In fact I've gotten a few invitations myself to become presidents of major white universities, one in the big seven. So you can make this adjustment and nothing will happen. The building won't fall in. Depending on this person's skill, you might have a more creditable operation as you began to program for the ghetto population.

Now you've got to have first a belief in the educability of the population. To some of you, that might seem a little silly to say, but that's been one of our big problems in this whole education business. There was an experiment done right out here in California. A Harvard professor in a slum school--you probably read about it--told the teachers in this school that they had tested all of the children and that of the students tested, these fifty had all of the components, ingredients, to become what he called "spurters," that they had a hidden intelligence, that if given the right kind of educational experience and teaching, in six months they were going to show an immediate, dramatic increase in their achievement scores as well as in their I. Q.'s, and he gave the teachers the names. It developed just as he said. The only thing wrong with his report to them was that he had picked the fifty kids at random; there'd been no testing at all, but the teachers thought that these kids were educable, and so they taught them differently. Their expectation for them was higher. Now we have had some experience with this in New York City. We

have, the Urban League has, twelve street academies where we have taken the drop-outs from the public school system. Some are drug addicts; many are hostile and alienated, poorly equipped, coming from homes where there is little or no input there, and we've taken them and put them in an educational situation with carefully selected teachers. And from the street academy we take them to a private school that we have developed called Harlem Prep, and from there they go to college. I want you to know that one hundred and seventy youngsters in this two-and-a-half-year experience are now in college. Sixty of the recent graduates, all sixty, are now in college. You might have seen that beautiful headline in the New York Times not so long ago about one of these boys. It said, "From Heroin in Harlem to the Halls of Harvard."

So it can be done, but it cannot be done doing business as usual. It has to be done with the introduction of certain kinds of remedial work. It has to be done primarily with a staff that has heart as well as head, with people who care and who are able to convey that they care, with people who are able to understand the initial hostility, that that wall is but a defense against hurt. And they need not be black people either. I want to make that point very clear. In our street academies about one-third to one-half of the staff happen to be white. We have some beautiful Catholic sisters who are working in there. We have some youngsters who are college graduates, but they are the Peace Corps type, Teacher Corps type, the Vista type of orientation. When I was up there not so long ago, one of these youngsters, black youngsters, was mouthing all of the classic black power concept to me. He was saying, "We've got to have all black teachers, all black schools, all black businesses," and so forth.

I said, "How can you say that? I just saw you a few minutes ago talking to one of your teachers who happens to be white, and there was obviously mutual respect and affection."

And he said, "Oh, her, Mr. Young. She ain't

white. She's nice."

Now there's a lot to be learned in that statement. What he was really saying is that white and black are more descriptions of behavior than of color. And to the average black youngster in a ghetto or black adult, the bulk of his experiences with white people have been negative, have been bad. And so white and bad go hand in hand, whether it was the landlord beating him over the head for rent, much more rent than he was supposed to pay for that crummy tenement house, or whether it was one of the few policemen who was abusing his rights, or whether it was some storekeeper who was charging excessive rent, or whatever it might be, it was a white person acting bad. So when a white person comes along and acts nice, then he's not white. No one needs today to say, well, they don't want us. This has become the convenient escape hatch for timid white people who don't want to put up with a little abuse. All that I can say is that if we have put up with all of the--you can't use those kinds of words in college settings; I've always been interested how college students all these years have been able to say "nigger" and never bother anybody, but some of these other words bother them. But at any rate, we have been able to put up for three hundred years with all kinds of abuse, and if we haven't given up on white people, it seems to me that the dedicated white person ought to be able to understand and put up with a few tests he's got to run to show he's for real. Anybody can "cop out" and anybody can find an excuse to "cop out" if he's looking for it. But I say to the dedicated white person, certainly you ought to stay right in there, hang right in there and work.

Now I don't need to tell a group of experts what I mean by remedial work and the kinds of curriculum needed. I will just say capitalize, for all it's worth today, on my definition of black power, which is, I think, a very positive thing. It is the assertion of pride; it's the appeal for recognition; it's the claim that I'm somebody and that I have the right to dignity and to roots and to make my contribution, and it's an assertion of a desire to participate in the

decisions affecting the community and my own destiny and my children's. There is nothing unusual about it. What every other ethnic group has done, it has to do. It has to believe that it has roots and dignity and pride before it can do anything. The others didn't make the mistake of saying Jewish power or Italian power or Irish power. The Irish just kept their mouths shut and took over the police department of New York City and many other places. Only they didn't make the mistake of chanting it, but the basic concept is the same.

Now black power really becomes challenging, however, when it relates to decentralization. That is something sooner or later you and your communities are going to have to face up to. And here again I hope you view it not in the narrow sense of falling back on due process or job security. That's not the issue in New York City today. The issue is whether a community, for the first time, is going to receive some of the authority and the power in order to, itself, provide the kind of education it feels these kids must have. The present system has failed. In Ocean Hill-Brownsville today a kid in the twelfth grade is four to five years behind, according to Al Shanker's figures in achievement scores. And in the fifth grade he is one to three years behind in reading and word comprehension. So the old system has failed. If you are going to do an experiment, you can't do it with the same old rules; there has to be some waiving of the rules. But up to this point the black community has been almost an occupied state where all of the decisions are made by people who don't live there. In this new experiment (I speak from personal experience i. e., the district for over two or three weeks now as one of the panel members appointed by the Mayor) it is really refreshing to see that of the five hundred teachers that governing board selected, 70% were white, and of that 70%, 50% were Jewish. So the cries of anti-Semitic and anti-white are just cries that the union wants to put out just to scare people. But these teachers are a different kind of white, I must confess that. They aren't just people who are trying to supplement their husband's income, who just want to get in there and

get out as quickly as possible. These are young white people who have a dedication that can be seen if you go into that schoolroom: The eagerness to learn, the discipline, the relationship between the students and the teachers, the participation of the parents. Last year at Ocean Hill-Brownsville we had an average of twenty parents at PTA meetings. Now we have six to seven hundred at PTA meetings. They feel like they have a stake. They have some control. It makes all the difference in the world.

I hope that you'll be ready to meet the final test of whether America is capable of resolving the problem of racism. And that is a big test. The ideological revolutionists--the SDS, the Black Panthers--they are saying, in effect, to all of us that American white people are congenitally incapable of giving up advantage and privilege and power, that under the present system it can never be done, and that that system must be destroyed. On the other hand there are those around that still manage to have the majority following, a group that is saying that it can be and it must be worked out within the system. So it's up to people like you in the American power structure to decide who are going to be the prophets. Just as you got the labor movement to quiet down and quit rioting and demonstrating by giving them a piece of the action, *so will you get the black community to quiet down and be orderly when it gets a piece of the action.* You got the women to quiet down and stop banging on everything. You gave them a piece of the action. In fact you gave them too much of the action, probably. But at any rate, this is the situation you are going to have to face, so let's quit running from slogans and terms and acting frightened as if they were new to our whole society.

Now let me say a word about programming for others. I don't want anybody here to get the impression that I think the only people who need educating are black people. If that were true, we wouldn't have the problem to begin with. If white people were educated, we wouldn't have had the problem. But it is now quite obvious that we've got to undo some of the bad education

that white people have received. The election is a good example of it. When some 13% of the people in this country vote for George Wallace we're in trouble. Thank God, we had another man in the race so that some could say, "Well, I just can't quite stomach the ugly, vulgar presence of Wallace, but the other man seems to be pretty close to it and is saying it in a more sophisticated way; so we'll go along with him. You know, if we had had only two candidates in this race, one George Wallace and one of the other candidates, George Wallace would have gotten maybe 40% of the vote. A recent CBS poll points out that 50% of white people in this country in fact believe black people are inferior, congenitally; that some 65% do not want to live in the same neighborhoods with black people because they believe property values would depreciate; and some 33% believe that black people ought to be sent over to a separate country. That gives you some idea, even before the Kerner Commission report came out, how we've got to take on a major job of re-educating white America. Don't dismiss the Kerner Commission. This was not a group of radicals. It was a group made up of eleven men, nine of whom were white, all of whom were conservative to reactionary. They were Southern police chiefs and senators, and congressmen and businessmen, who had no intention when they started that report of coming out with a kind of indictment, but after they got a first-hand view, after exhaustive research and observation, they were the ones--not Stokely Carmichael--who said that America was racist. It was the Kerner Commission, white people, who said it, and these were white, responsible, conservative beings. I've always been told that white people are right. I don't want to start changing that. They said it, and I am willing to accept it. All I can say to you is that this is a valid social audit of this country. You ignore it at your peril, just as you would if you ignored a health order that said you had tuberculosis or a business order that said that your university was on the verge of bankruptcy. It is a social audit. Now what are you going to do about it?

Obviously, if the basic cause of the problem in the country is white racism, let's attack it. What is

white racism? Does it mean that white people want to go around hanging and lynching Negroes from tall trees? No. Does it mean that white people engage in vulgar name calling? No. It doesn't mean this at all. It simply means the assumption of superiority with all of the arrogance that goes along with it. It expresses itself in a variety of ways. Let me give you one simple example that 95% of the people in this room are guilty of. My wife and I finally got around about eight years ago to that economic level where we could employ a maid for at least one day a week. When my wife interviewed one applicant, the lady said her name was Lucille. My wife said, "What's your last name?" She answered "Fisher." After they had talked awhile and found that they could stand each other all right, they decided that she would start to work right away that day. When my two children came home from school, Mrs. Fisher met them at the door and introduced herself as Lucille. My wife came up to Marcia and Laren and introduced the new person as Mrs. Fisher. Mrs. Fisher came back with my wife to the kitchen and said, "You don't have to do that. I sort of like to be called Lucille. I feel much more comfortable and more a member of the family. That's what white folks always called me." My wife said, "Mrs. Fisher, we aren't doing this just for you. We do not permit our children, 8, 5, and 11, to call adults who are forty or forty-five years old by their first names. We can't help but impart that you're different because of the work you do, because of the color of your skin, or whatever it might be, if we permit them to call you by your first name." Mrs. Fisher said, "Oh, I understand." A few minutes later the telephone rang and it was her little son, obviously about four or five years old. He said, "Is Lucille there?" My wife said, "No, there is no Lucille here" and hung up. Then she told Mrs. Fisher that the phone call had come and it was probably her son and she had better call back. She did, and the conversation went like this: "Son, did you call?" He said, "Yes, Momma, but they said there wasn't no Lucille there." "Son, she said, there isn't. Here I'm somebody. I'm Mrs. Fisher. Call me Mother." Now I can't describe to you how much taller this woman stood, the amount of dignity she had suddenly taken on.

She was somebody.

Now I don't say this to have anybody run back home after the conference and call a meeting of the family to reorganize the whole way of addressing each other. I simply say it to let you know this has been a way of life. It is a thing we do with people who are yardmen, people who take care of our cars at the garage, or people who are maids. We do make a basic difference. It expresses itself in hundreds of little ways. We take for granted the fact that black people in their great contributions have not been included in our textbooks. The students are right when they challenge the universities to teach black history: the contributions of the black people that whites need to know as well as black people. The students are right when they say we need more black students, more black faculty, when they say the university must be more relevant to the community around it. I know universities that are within a stone's throw of the great social problems--slums, and everything else, the worst schools you could possibly find--and yet these universities have elaborate departments of education, city planning, housing, health. They have people who are just sitting there waiting for a grant from the federal government or for a consultant fee to go miles away somewhere and be an expert on the problem, but who never lift their finger to volunteer to go in there to do something two blocks away. So the school is not relevant. The professor is standing there in a classroom talking about community participation, community involvement, democracy, being a good citizen and, yet he isn't doing a single thing. There needs to be a re-thinking of the reward system in universities. Do you just give rewards for writing, publishing, or for the number of consultantships, or who you are consulting for, or do you also give rewards to a faculty member who is practicing in his everyday life what he is, in fact, teaching in his classroom and is therefore doing the best teaching? For the best teaching is done by example, not by exhortation.

Now finally--well, next to finally--I think the most serious thing we are victims of today that must

be changed is generalization. I was on a plane the other day--it has been longer than that, about five months ago. A couple sat down next to me, a white couple, and they had a couple of martinis. Then she went to sleep and he leaned over toward me and said he was sorry to disturb me, but he couldn't let this opportunity pass. He and his wife had a problem, a very serious problem, he felt, and he thought I could help him with it. He said they were great liberals, that they loved my people very much. But the problem was they wanted to invite a colored couple to their home, socially, but his wife did not feel comfortable around colored people. In fact, he took another sip of the martini and said maybe two or three colored couples (he got more magnanimous). He said that he hoped that I wouldn't be offended by the question, but what could they do? I pointed out that I was not offended and that this was not at all unusual, in fact that it was very normal, that most people felt uncomfortable and awed and even inferior around a Ralph Bunche. I could understand this. Here's a man with a Phi Beta Kappa key, his Nobel prize, his Ph.D., who's a worldly figure. I can see how a man's wife would be afraid that she would ask a stupid question or would give an elementary response. I said that I was delighted that he had come to me, and I thought that we could identify and recruit some below average black people that his wife would feel more comfortable around. You get the point. He got it; he ordered the third martini--you just don't do that on domestic flights.

At any rate the point is a simple one. When I was in Vietnam, General Westmoreland made the same point. (He's from South Carolina, which shows you I don't generalize. You notice that never in this discussion have I drawn any geographic lines because the one thing that's clear now is that it is a national phenomenon. Wallace did very well all over the country, in the rallies and so on. At least in the South they wear sheets when they escort Wallace; in the North they put on bumper stickers). But General Westmoreland said that over there he had found out that no race had a monopoly on bravery or on being heroes. The geniuses and idiots came in all colors. He also had another

observation. He said he found nobody got excited about open occupancy in a foxhole, that he still had a first time to see a mortar alert sound and a white fellow dive into a foxhole, then seeing it occupied by a black person, get out. They adjusted themselves to this rather intimate surrounding very well.

Now, one of the most common generalizations that you hear today is, "We made it, why can't they? My people were poor, and they pulled themselves up by their bootstraps. Why can't the black people?" Over 50% of white people, according to the CBS poll, believe that black people are lazy. Now that is a terrible indictment for a people who were out in the fields from six in the morning until nine at night while Mr. Charlie was rocking on the front porch sipping mint juleps. No, we've done all the dirty work in the country, the hard work, and received either no pay or very little pay. Now we're indicted for being lazy. In the school system we were indicted for apathy, and now in Ocean Hill-Brownsville we are indicted for being too pushy. You just can't win in this business. But the truth of the thing is it's part of a myth. The reason we can't make it like the other immigrant groups is the fact that when they came to this country, there was considerable work for the unskilled. All you had to have was a willing mind and a strong back. And the nature of the work market was such that you didn't need any more. Now we have technological gains and we have industrialization. We need something different. Not only that, but they were helped. Many of you, I am sure, have read about how early immigrants were given land, and they were given the opportunity to buy farm equipment with loans at low interests. Then they were given farm agents by the federal government to tell them how to plant and what to plant and how to rotate the crops. Now they are given money not to plant at all. Now everybody has been subsidized. I'm sure that you at the universities know a little bit about government subsidy; I know those people in industry know something about it. Government subsidy is not a new phenomenon in our surroundings.

The other thing that the early immigrants had was

that they were white. That makes a big difference. If they had trouble because of their names being identifying features, they could do like our two vice-presidential candidates did, Mr. Muskie and Mr. Agnew. They just simply shortened their names. Their names were not Agnew and Muskie; they were much longer names that identified their national origins. So they shortened them. Or if someone needed an operation to change an identifying facial feature--I'm not speaking disparagingly of it; the truth is that black people themselves tried a salve called "Black-No-More." It didn't work, obviously, and that was when we decided to make black beautiful. That's why now we have white people going to the Caribbean and using Man-Tan and trying to get black. We aren't so dumb; we know what we are doing. Now the other thing about being black is that we couldn't do like the other immigrants, when we got a little money and move out to Cicero. Ralph Bunche couldn't move to Cicero, Illinois. And yet Al Capone could, and did. No question. I can't move to Bronxville, New York, and a few Jews can't, either. But any white prostitute can move to Bronxville, New York. So it has done no good as they say, "to shape up, acquire the culture, the education that we white people have, pull yourself up by the bootstraps." We are in prison.

Now let me give you the target. The target will not be the upper-class white people who are two or three generations economically secure. They are on our side. The Henry Fords and the Rockefellers we do not have any trouble with. The real target is the people whom I call the "affluent peasants." These are people who have in this generation moved from welfare to low-middle-class status and who have the middle-class or low-middle-class economic status but who are not undergirded with the educational, cultural, and esthetic experiences that normally go into making a person middle-class. Now these people are really serious. They are fearful, they are insecure. They are not learned people; they couldn't know Carl Marx from Groucho's brother. They are not the brightest people in the world. They are scared to death. That's where the Wallace vote came from. This alliance, this

coalition of the voters, when it is analyzed, will be a very interesting one. It's an entirely different break-up altogether now. It's these people that you will have to zero in on and tell them that times have changed, that sameness is no longer the desirable avenue to sophistication, and that it is no longer cosmopolitan or sophisticated to want to surround yourself only with people who look like you. And it is not good for your children to grow up in these little bland, sterile, antiseptic, gilded ghettos, where they just give sameness to each other and compound mediocrity. The truly sophisticated person today wants diversity. After all 75% of the world's population is nonwhite, and you want to prepare your kids to go into a setting comfortably that's diverse. All that sameness, segregation, does today is to reflect on one's insecurity. It shows he's not "with it," that he can't run the risk of difference. Now we have to get this across. You can do it in your adult education evening classes. This is a big job to do, but it is going to make all the difference in the world. If we don't we're going to have, in '72, probably, Robert Welch running, if Mr. Wallace is not available. It's a pretty lucrative business though--his running--and he'll probably keep on doing it. He's cleared a million dollars, I understand, already from his last campaign, so he'll probably stay in there, feeling he has enough support around the country. This guy is highly representative of America, 13% of it. But this is a job you have to take on.

Well, the law and order thing I won't even go into it--except to say just one word on it. Everybody wants order, and everybody wants law. The Negro is the worst victim of crime. I was on the President's crime commission. Eighty-five per cent of all the violent crimes in this country take place between acquaintances, friends, and relatives, not between black and white. They are segregated crimes. The Negro is the biggest victim of robbery and rape. The Negro is a petty criminal. If we are going to talk about crime, let's talk about crime, big crime. Let's talk about syndicate bosses, the white people downtown who are responsible for 50% to 60% of the crime in the

ghetto because they run the numbers racket, the dope racket, and the prostitution racket--the people downtown. Let us get at them and stop the crime. Let's get at the people who are guilty of the crime of overcharging on rents, who are guilty of discriminating in employment and housing; if we are going to talk about crime, let's talk about the true criminals in this society who daily violate the laws of God and laws of the Constitution, not little petty crime but crime that's committed by people who only get spanked on the hands by anti-trust suits. Or let's talk about certain kinds of mergers where millions of taxpayers' dollars go down the drain.

And if we are talking about order, let's forget it, if we don't have justice. I suppose Russia feels that it has brought about order in Prague; I suppose Ian Smith feels he has order in Rhodesia. I'm sure Mr. Daly felt he brought about law and order in Chicago, but the best example of order the world has ever known was brought about by Adolph Hitler when he, with his gestapo and his storm troupers, actually brought about perfect order. He had them goose-stepping all over the place. Nobody dared to dissent. He used that perfect order for the extermination of some 14 million people, 6 million of them Jews in ovens. Now that's order. We will never have order in this country without justice. Order must come from within, the discipline from within, by the people who live in that community, who can bring about order by saying to other people, "We've got a piece of the action. We are going to get an equal break, in getting some of the rewards as well as the responsibilities." We won't have any more order than we would have had order today if the women hadn't gotten the right to vote.

At stake will be your universities. At stake will also be whether or not you will be relevant. We won't even have schools if you don't get on board and start doing this job, aggressively and with affirmative action. At stake is the country and the cities, but at stake more important are you as individuals, and who are you? This issue, more than any other issue,

separates the civilized man from the animal. And if you can't respond to the kind of tragic things the Kerner Commission says goes on in this society, the people who live in hovels, rats biting their kids, the unemployed man trying to be a father and a husband, if you can't, somehow, empathize with that and share some of what you have with them, or work at this, then you are in worse shape than the victims. I would like to call upon you, therefore, as a human being and as a parent and as a father and as a husband, to get involved.

Your kids today, assume most of you have children, are measuring you based upon what you do in this area. A quick story. Mr. Batten, Chairman of the Board of J. C. Penney, was having breakfast with his two kids, one 21, a girl, and one 23, a boy, about four months ago, and they said: "Dad, where are you going this week?" And he said, "I'm going out with Whitney Young, and I'm going to hold lunches in four or five cities for businessmen to try to get them to employ more black people." The boy almost fell off his chair, and he said, "Do what?" His father explained it to him again, and the girl said: "You mean you are not going out to maximize the profits of J. C. Penney? You're not going out to figure out some way to undercut Woolworth's? You're not going out to get a product that you can get a greater margin of profit with?" And he said, "No." It was absolutely quiet. Suddenly his daughter jumped off of a stool, ran over, and with tears in her eyes, hugged him and kissed him. He told me the story and he said; "You know, Whitney, I've given my kids everything. They've traveled all over the world. They've had cars, generous allowances, clothes. They've done everything and had everything," he said, "but I got more genuine respect and love and affection from my kids in that one brief moment than I had ever had in my life, and I want to thank you for it."

These kids know you. You teach them by example too, by precept not by concept. To them this is a most crucial issue, whether you are a teacher or a parent, and if you're not out there, identified with

it, with courage to stand up like Branch Rickey, you won't have their respect. They may never tell you; they'll just write you off. But that's also at stake. An ancient Greek scholar was asked when they were going to have justice in Athens, and he replied, "We shall get justice in Athens when those who are not injured are as indignant as those who are." And so shall it be in this country. By your invitation to me and your attentiveness to an overlong set of remarks, I'm convinced that you are determined to help to bring justice because you are becoming as concerned as those who are injured. Thank you very much.

REACTION TO KEYNOTE ADDRESS

REUBEN R. McDANIEL, JR.
Baldwin-Wallace College

It isn't difficult to react to Mr. Young's speech; it is difficult to verbalize the reaction. I think that two or three things come through, though, loud and clear for us in terms of our roles as administrators of adult education programs.

The first thing that comes through, to me at least, is that we have some distinct responsibilities in terms of helping our institutions (institution-wide) recognize the relationships between the university and the black community. And perhaps we have this role, not necessarily because of our intimate empathies and feelings for the black community, but rather because for so long we have looked at ourselves as having a relationship with our geographical surroundings that's perhaps more significant than that of the rest of the university. And, therefore, I think the university looks to us in this problem as they have looked to us in other problems. So, if I had to make a first reaction, it would be this: If we are what we say we are, that is to say, working with the community in terms of adult continuing education, and if our plea to the university to date has been a valid one, that is to say, that the university does have an intimate relationship with its community, then we are forced to take up the challenge of the black community, and I think Mr. Young's remarks concerning the geographical relationship of the university to the black community were extremely significant.

Also, I think that his remarks concerning the role in dealing with the affluent peasants have particular meaning for our evening college administrators. Now, we have been, at least in part, responsible for the affluence of the peasants in the evening colleges, because the evening colleges always provided one of the avenues for the peasant to become affluent. And if we have failed in communicating with and to the

affluent peasant his total role in the total community and his role in relationship with other human beings, then maybe we haven't done all that we should have done in terms of preparing him to enter what we have called the "establishment."

I think the questions that Mr. Young raised about law and order and about violence are also important. A majority of the persons in the university normally concern themselves with the activities of people either from seventeen to twenty-one, or with the activities of people who are going on to get Ph.D.'s (and consequently aren't probably going to have a terrible amount of impact on society anyway) but we have historically concerned ourselves with the people who are right on the cutting edge of the decision-making elements in society. It has been my experience working with evening students that they tend to be a particularly conservative and reactionary group. And, therefore, we have a responsibility, I think, to this group to help interpret the meaning of violence, the questions of order with justice, the questions of law. This is going to be a tremendously difficult proposition because, at least as I view the majority of our students, they are very heavily vocationally oriented. Nothing is wrong with being vocationally oriented, but they are finding it difficult to perceive the relationship between themselves and the rest of society in any other terms than, "Is this course going to add to my dollar income?" Therefore, I think we have a salesmanship kind of job to do and an education job to do with our students. And, we are working with a group of students who are particularly significant in the total community picture because they are the people who are standing, as I say, right on the cutting edge of the power structure--at least in terms of age, many of them in terms of economic structure. So I think it behooves us to consider how we can interpret to our student bodies the questions that Mr. Young has raised.

I think, also, the question of generalizations that Mr. Young raised was extremely significant because of the fact that for many years, at least as I read the history of adult education, we have been struggling

for acceptance in the university society. We have tended, I'm afraid, to accept the generalizations as a means of our own entry into the educational establishment, and I think that we can no longer do that. We find it very uncomfortable when we are already in a minority in terms of budget, in terms of the kinds of problems that we discuss at AUEC meetings. We find it difficult, I think, sometimes to take a role which is at odds with the rest of the university on some issue which isn't, at least in our immediate day-to-day, across-the-desk problems, pressing. But I think, on the other hand, that many of the newer programs which have developed in adult continuing education illustrate, to me at least, that we are no longer questing after this perhaps not-so-noble goal, that is, to become part of the educational establishment, but that we are indeed moving toward developing a new kind of a leadership role for adult education. And I think that Mr. Young's remarks will lead us to some other kinds of thoughts about the ways that we can develop leadership roles.

Certainly it was true of Mr. Young's talk that he didn't make any bones about identifying targets. And I couldn't agree with him more, after hearing him, about what these targets are. I certainly was surprised when he said, "I'm going to identify the target for you." I thought sure I knew what he was going to say; he was going to identify as a target some black leadership or this kind of thing. But he didn't disappoint me in not saying that; he simply enlightened me and showed me that perhaps we have been overly concerned with the kind of thing that is popular in the news media and in the educational media today and have been ignoring this problem of the "not-upper-class whites." So I think that we can look to his talk, especially in terms of identifying this particular target for me, in terms of a new direction, in terms of developing new programs.

I think his questions about what was at stake for us as individuals, in terms of how our kids measure us, was tremendously significant. Last night I had the opportunity of having an informal talk with Mr. Young

before he went to bed, and one of the points that he made was that if we in evening education don't see fit to meet these responsibilities, somebody else is going to do them. And I like to think, perhaps egotistically, that we have within our own selves the capabilities and the talents necessary to deal with these kinds of problems, but then this leaves me with sort of a sick feeling, because if we then do not deal with these problems, it won't be because we didn't have the ability or didn't have the talent, but it will be because we never really were able to become concerned. If I have to take a one-line reaction to what Mr. Young said, it is that we must indeed become truly concerned and truly sensitive and truly willing to use the things that we say we have in order to meet the problem in today's society.

I'm afraid that my guttural reactions, in many cases, are going to permeate my intellectual reactions for the rest of this week. On the other hand, when I say that I am afraid that they are going to, I don't necessarily mean that I don't think guttural reactions are good. I think all too often we in education have dealt with our heads and not with our hearts, as Mr. Young has asked us to do, because we were a little afraid our hearts would tell us that our heads needed to do some more work, and it is awfully easy to conceive that you already know it all and therefore your head doesn't have to do much.

This is about the extent of my reaction at this point. Probably by Wednesday I'll have an awful lot to say about what Mr. Young had to say. But again let me just emphasize that if there was one single thing, one single reaction, it was this need for us as adult educators to become more sensitive to all the potential roles we could play in our community and in dealing with black community problems.

Thank you.

REACTION TO KEYNOTE ADDRESS

PAUL H. SHEATS
University of California, L. A.

I want to say how indebted I am to Bill Utley for giving me a chance not only to hear Whitney Young but to meet so many of my old friends in the Association.

I agree with Reuben on this point that perhaps our greatest contribution can be made not in the ghettos but in the upper-middle-class groups with whom we customarily associate.

I ran into this, Mr. Young, in our own departmental meeting a few weeks ago, and I'm sorry to say that a black man had to point it out, but he said perhaps instead of worrying about establishing a base of operations down in Watts, we ought to worry about Westwood, Bel Aire and Beverly Hills and really get to the heart of this white racist problem.

Don Woods, I don't know whether you heard the speaker up at Minneapolis a few weeks ago, but I think he really underscored the same point. I saw a little report on this in one of the news sheets, and he in effect was saying that the tragedy of the failure of the educational system is really not our failure in Watts or in the ghettos or the bayous; it is our failure with the white, you might say the "wasps," but I wouldn't limit it to them. And unless we can do something about this failure, the whole system is likely to be perceived as completely obsolescent in terms of the kinds of needs you were pointing out this morning.

Well, I want very briefly to try to get this down to what may be a brief discussion at best on how this relates more specifically to our task. I don't know how many of you saw Samuel Bell's column a few days before the election in which he said he was not trying to forecast the electoral vote results, but he was saying something is going to happen in this country after this election because so many of the people he

had been talking to were saying, "Look, we've got to find some kind of a middle way between the chaos at one end and the structured law and order at the other." And I couldn't help but remember when I read this column that this whole system of ours is really based, in terms of the thinking--and you can document this--of the founding fathers, on their really trying to build, to find, a middle way here, between two sets of values, with the security and the law and order and the stability and the unity at one pole and the freedom, if not license, and recognition of individuality and non-conformity at the other. And maybe it is time to begin to think through this problem of relating these two sets of values in a golden-mean approach which will enable us to have the values which can come from both of these poles.

I think, Mr. Young, those of us who have spent so many years in evening college and university extension work really have various alternatives here. A lot of folks feel, and maybe you feel this way, there were points today when I thought perhaps you might think, that we sorta had a middle class hang-up of our own here, you know, and that perhaps there is really very little that an evening college or an extension division or even a university can do about some of these crucial problems of the inner-city. The risk we run, that many of our colleagues frequently point out, is that we will lose our objectivity, our so-called ability to look, to get data, and to make recommendations objectively, that we'll lose this if we embroil ourselves in the action programs that are necessary in the inner-city.

On the other hand, if you take the other alternative, and I was glad you mentioned the agricultural extension system because this is another model and some folks are saying, "Well, look, if we could do for the rural areas, can't we set up institutes, research centers, in our universities and then use our extension divisions in evening colleges for applying the new knowledge which they will get on some of these problems by collecting data, then use this and get it out fast, disseminate it fast, and apply it and get

results?" This is another alternative, and I suggest that this also presents problems because some of our best-known people in this area who have been most successful say that, unless you go beyond the dissemination-of-knowledge point and really involve the people you are trying to reach in action programs, you're not likely to teach them very much. You will be perceived as the guys who historically have been disseminating information, as you said, for the accountants and the professional classes, and there's not much in terms of our history that we can do for them unless we are willing to relate to specific social action, community action, programs.

I personally would be very appreciative if you would find it possible to comment particularly on this point because, at least from my experience, this is a central issue which we in the adult education field face.

COMMENTS
FOLLOWING REACTIONS TO KEYNOTE ADDRESS

by
WHITNEY M. YOUNG, JR.

Well, I appreciate the positive and constructive nature of the reactions. I'm, in fact, flattered by them. I think it also reflects, as representative of this total group, the depth of seriousness and concern and groping for the right answers. My feeling here in just talking with you informally and getting these reactions is that the most healthy thing about this group is that there is not a smugness here. And I think this is the first step. There is not great defensiveness which I run into with so many groups today, to first react as a sociologist did when I spoke to the American Sociological Association recently and asked them to declare a moratorium on studying black people and start studying white people.

But I would like to make one or two points that I think are related here to the comments of both Dr. Sheats and Mr. McDaniel. The problem has shifted in many ways, and I think it is important to recognize it. It was not simple, but the resistance to getting people, the majority of Americans, to agree with laws, the adoption of new laws, and of going along with the court decisions and with new policy directives, this was all done with some resistance, but the public generally went along with this, because as a people we are intellectually and theoretically committed to the concepts of justice and equality.

Now we are beyond this, and what we are saying now, in effect, the disadvantaged community is saying, "Well, we've got the laws now, we've got the Supreme Court decision, we've got the policies, but basically, the gap has not closed." It is important to keep talking about the gap and not absolute progress. Because in absolute terms, there has been a dramatic shift, but in relative terms the gap has remained fairly constant. In terms of unemployment, housing,

and segregation of housing, it is actually much worse. And so today what we are really asking isn't compliance with the law. We are talking about a transfer of authority and of power, and that is something few people willingly give up. And the only way that they will possibly give it up, will permit themselves to make a personal sacrifice of money and of energy and of power, is by having you help to identify and enlighten self-interest and the alternatives to not doing it. People will permit themselves to be taxed for war because they envision an immediate collective threat, a threat to all of us, to their children, and so even though they don't quite understand it, as in this war, they still permit themselves to be taxed. And on the theory that this war is some day going to end, we'd better begin work right now to prepare the society for the shift in resources. Because if we permit a tax cut, as some people are now talking about, as an inevitable aftermath of war, instead of having society ready to shift the resources of the war in Vietnam to the resources of war on poverty, we are in bad shape in this country. It will be awfully hard. You know how hard it was to get the recent surtax, which was really asking the people to give back a little of what had been given to them, just a little bit, not all of it. But I do think that we ought to recognize there is a difference between asking people to go along with the law and asking them to give up privilege, authority, and their money. And I don't mean to minimize the moral appeal of the churches or the patriotic appeal of the flag-wavers. My experience has been that people are more likely to do it if you have identified for them their own enlightened self-interest and showed them that the alternative of doing it is so much worse.

Secondly, the point Dr. Sheats was making about the necessity to work, as I interpret it, the necessity to work with rather than for is an absolute must in any kind of successful programming in the ghettos. I have seen well-conceived, well-motivated, well-intended projects go down the drain in model cities, urban renewal, educational projects, for this one reason alone. The project was very sound, but the people have not been involved. I think that was the crucial thing in

the Columbia experience, that the gym itself could possibly have been worked out and seen as a very positive thing if the community itself had been more involved, or at least had the sense of participation in that decision. I know some were, but here again we, as a society, have been not too astute in the identification of people with whom we consult. And we usually pick the people whom we know, the handful we feel comfortable with in the minority community who have certain established names and who talk our language, and this is a mistake. We've got to get over this hang-up of being able to communicate only with people who speak our jargon. It is better to say, "I is rich" than "I am poor." If we can somehow not eliminate people because their English or grammar is not always correct, or they don't have the same life styles, or the same professional credentials, but they are people who are there and they do have their sphere of influence. Begin to pull these people in, and this means seeking out; it means talking to the people in the community and finding out who are the people who influence other people. We have had some experience doing this and going door to door and asking people, "Who do you turn to in this neighborhood when you are in trouble? Unofficially, just who do you sort of look up to when you have got a problem, economic problem, or a family problem or something?" We came up with some names that we didn't know anything about, natural leaders, not newspaper-made leaders, not self-appointed leaders, but people who other people just had confidence in. This takes more time. It is not as easy. It means adjusting to a different kind of dialogue. But, ultimately, it is far more effective. It takes longer, but it is far more effective and will guarantee the success of it. And that's what I read into what Dr. Sheats was saying here, and this is basic. Here I would say that the Urban League, with its new image and new thrust, with the acceptance of its definition of "black power," is increasingly in a position to be of service, not in being the spokesman, but in being the convener of such a confrontation. Our concern today is not with avoiding confrontation, which we think is inevitable, but with how we can use our professional know-how to make the confrontation

constructive and creative, not just shouting matches with white folks saying, "What do you all want?" and black folks saying, "Everything." That's not a constructive confrontation. What we have got to do today is what we are now working toward: Identifying those people in the community who can be authentic spokesmen and providing them with necessary documentation of the needs as they perceive them, then helping to facilitate and convene the meeting so that it becomes this kind of constructive dialogue and confrontation.

I would add one more point to this, and that is that society has been so preoccupied, in the literature, the studies, with the pathologies of the black community that it has failed to perceive and become aware of the strengths. This is one of the first things, I would say, in going into a community to do something--this does not have to be a superficial kind of way of communicating, but an honest belief that that community has something to give. My concept of integrating does not mean cultural absorption. It means cultural exchange. It does not presuppose that white society and white America has all of the values and institutional characteristics, the personal behavior patterns, that I want to follow and that are perfect. It is fairly obvious to me that it isn't perfect. The closer I get to it, I know it isn't perfect. Any doubts I have about it, I can always check with the bellhop, that is, about some of the immoralities of the white community. But we have got to recognize that for a person to have survived, for a race to have survived in as hostile a climate as America has provided, they have got to have something in terms of resilience, in terms of patience, in terms of faith and humaneness and compassion, that the larger society can use. So what we are engaging in is an exchange. General Motors could use some of this compassion. Black people will bring needs for better housing, better schools, grass, and trees and all of this. They will need some of the technological know-how. The white people have some needs, too, that the black people can bring, so that we are not just saying, "We have suddenly come to the conclusion we've been bad people and now we want to come down and help the natives and we are going to be missionaries and we

are going to be condescending and patronizing." Instead, we are going to say to this black man, "I need you and you got some strengths." If my wife had to support our family off of \$3,000 a year, she'd go nuts. And yet this has been a way of life for millions of black families in this country. Those mothers have got to have some ingenuity. You know when white people faced the depression in 1929 they started jumping off of buildings. They couldn't take adversity. Right now if you say "honky or white devil," they just flinch; they shrivel like old prunes; they either stand there and masochistically take it, proving their liberalism, or else they run like hell! We can't have either of those. We have got to have understanding. So, I would hope you'd begin to identify strengths. It is true that 25 per cent of black families are the victims of social disorganization. But it is also true that 75 per cent are stable families. But all Monahan writes about is the 25 per cent, and then he calls it "the Negro family," and white America picks the pathologies and ascribes them to all black families, you know, as all having problems of illegitimacy and all this. They don't see the others. Surely there is more illegitimacy; 60 per cent of the 250,000 illegitimate births last year were black. But 97 per cent of the abortions (1,000,000 abortions last year and that's a conservative estimate) were white. I assume the initial activity was the same!

The fact that black people have survived and increased in numbers when they didn't have any institution to aid them is a strength. It wasn't until 1935 that they had any place to turn other than the black church and the black community organizations for help. Social agencies wouldn't help them. Boy scouts, girl scouts, the YM, the YW were doing a little bit then, but not much. The family service wasn't taking care of black people. There was no welfare department; there was no social security. The old-age homes wouldn't take them; the unwed mothers homes wouldn't take them. People ask, "What have black people done for themselves?" It has been enough to survive in this kind of society. But more than that, they have taken care of their own in ways that most people are not aware of.

So if you can come in and say, not just say it but convey it, that we are going to work together because we need each other, then you have taken a big step it seems to me toward working out a continuing, meaningful communication and dialogue.

QUESTION FROM THE FLOOR:

One question I had--in line with this shared concern--is whether the black power or the black community feels any identification or sees a need for any working relationship with other low income people, or is it enough to solve their own problems? For example: to achieve the working relationship between blacks and whites, is there any case, for let's say the upper Michigan peninsula people, or pockets of Maine, New Hampshire, Tennessee, or West Virginia that happen to be in the same economic problems, for soliciting leadership there, assuming the problem is now more economic than legal? Is there any reason to work on an economic phase regardless of race, or do you think the black community has its own problems sufficient to itself and the other people have to work it out too but do it on their own?

MR. YOUNG'S RESPONSE:

I think there are some very practical examples where working together would be useful. I am thinking of New York City, of the Puerto Rican and the black community, which numbers 2,000,000 people, who represent 60 per cent of the school population, or in Los Angeles, the Mexican-American and black population. Our experiences have been that it is possible to work out political coalitions and to identify candidates and issues around which we can coalesce and work together. But realistically, and this is where I differ a bit from, say, Phil Randolph and Bayard Rustin, who are still proponents of the old socialist-labor point of view of the working class in conflict, in confrontation, with the affluent society. It so happens that the working class is more likely to have the fears and the job insecurities and the anxieties. I don't see

it any longer as this kind of horizontal delineation. I think now we've got to think of a vertical thing where you have in industry today a much more enlightened management, most of whom are professionals representing professional management, not family owned. Some family owned are all right. Right here, Kaiser is a good example and Henry Ford is now, of a good family owned company. But I feel that up and down the economic ladder we have got to identify friends and enemies that we can pick out among the real top management people, among educational people, among churches, among the working class.

On the other hand, we can do the reverse. We can find within the labor movement some of the most vicious obstacles to progress in race relations. Some of the people by the nature of their craft union or something don't even want to take in anybody but their brothers, relatives, and friends. It's not just directed against black people. So it is not as simple as it used to be. With the Puerto Rican, we run into language difficulty. That is a different kind of problem. Also, they came here voluntarily. They do have the advantage of long family ties and solidarity and stable family life. With the Negro, from slavery, that was denied him. I would hope we could avoid doing now what has been done in the past, and that is that every group that makes it looks down on the next group and considers him the competitor. I hope we can avoid this. I hope the Negro won't do this now with the Mexican-American and Puerto Rican because I think that would be tragic. But I do see people trying to play us against each other. New York City is a good example right now. The union is trying to create in the minds of white union members that the Negro is anti-union. Anybody who knows anything about the Negro and labor movement knows that he may have every reason to be, but he has been the best union person you can find. Or that Negroes are anti-Semitic. Of course that's ridiculous. But this is what they are trying to create in order to win a power struggle in the union. And I think we have got to resist this because the enemies of the labor movement and the enemies of black people are oft times the same people.

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QUESTION FROM THE FLOOR:

Mr. Young, you have spoken to us very movingly about the dignity, the concern, the cultural relationships. I can't quarrel with that at all, but I have been sitting here thinking in terms of my specific problems, in relation to what you have said, as a dean of an evening college. And, I also noted with much interest your earlier parenthetical remark in your speech, when you mentioned you had been offered some university presidencies, and I was just wondering, if you ever decided to take one of these university presidencies, what advice would you give to your evening college dean about implementing some of the things that you suggested to us?

MR. YOUNG'S RESPONSE:

Help!

I have tried to do some of this. I confess it is easier to be an expert from the outside. Much of what I have said, I have tried to convey. I do think that in universities, like high schools and elementary schools, much of the commitment and the orientation and the style and everything is set at the top. And I feel the university president himself, immediately and not just in word but in deed, has to commit himself to the democratic process, to community participation and concern and involvement. He has to make it clear to his faculty up and down the line that this will be one of the things by which they will be judged, that this will be a criteria by which they will be evaluated. Much of it is setting an example, and I have seen universities where this has happened, and I have seen other universities where it hasn't happened. The same thing applies to high school and elementary schools. In New Rochelle, when we closed up the all-black elementary school and had these kids bussed to six or seven other elementary schools, it worked to the degree that the principal had a conviction on it. If he said, "Well, they passed the rule. I'll have to take them. Come on in," that was it. Nothing happened. These kids remained behind. If the principal said, "Welcome.

This gives my school a little diversity. It makes it a better educational experience for the white, as well as the black," if he recognized the limitations of the home, quickly built in remedial things, went out, reached out for the families, got the families involved in P.T.A. meetings, got community resources to provide the books and tutorial work, the gap closed immediately, but this whole style and the whole pattern was set by the principal. So the most I could say is that as a university president I would have to do that.

Then I would depend on creativity. That is what we had to do with management. I didn't have to tell management what to do, I had to convince them that they should do. I had to give them the will. Management knows what to do. This country can do anything it wants to do if it is committed. We have seen it over and over. Sputnik shoots out of the clouds, and we get all upset and throw all of our resources into getting out sputnik, and in a little while we have it shooting out--you know, the question of national honor or something at stake. Anything we want to do in this country, we have the capability for. The genius is in this room, the creativity is in this room! But it is a question of will. And as a college president, I would want to be the stimulus to do this, believing that the state legislature, or if it was a private college, the foundations, the corporations, would see me as rendering a great contribution to that community and not rubbing against the legislators the wrong way.

BRITISH UNIVERSITIES: NEW SOCIAL RESPONSIBILITIES

FRANK JESSUP
University of Oxford

Thank you very much, Mr. Chairman, for your kind remarks. I think that it would be appropriate if, first of all, I brought you greetings from colleagues on the other side of the Atlantic, greetings from the National Institute of Adult Education and from the Universities Council for Adult Education, two bodies which have many interests in common with those of this association. And I am grateful indeed to be given the opportunity of being here and taking part in your deliberations.

Your President said to me this morning that he was hoping that I should, in the course of my remarks, be able to be of considerable assistance to you in your deliberations, and I told him I thought that was unlikely. In fact, I reminded him of the book that Father Trevor Huddleston wrote, three or four years ago, which he gave the rather depressing title of Nought For Your Comfort, and really, I'm afraid, it is nought for your comfort that I bring this afternoon; so please do not expect that I can offer some simple recipe, some simple answer, for the problems with which society is confronted, and the problems which, in particular, confront the university evening colleges. Indeed, you will probably, when I finish, come to the conclusion that I have been, in typical Oxford fashion, somewhat obscurantist, that I have been complacent, (and English people are well known for being complacent) --that I have been irrelevant; that I am conservative; that I am a noninnovator. We all know there can be nothing worse nowadays than being irrelevant and conservative and a noninnovator. It happens that my own private interest is seventeenth century English history, and I cannot help remembering that the Archbishop of Canterbury was executed because he was charged with innovation. It had not occurred to Englishmen in the Seventeenth Century that progress is inevitable, that any change is necessarily for the better. Conservation

is often thought to be a good thing, but, it is curious that whilst conservation is a good thing, conservatism is a bad thing. Surely, to conserve the best is desirable. As for irrelevance, one has to ask, "Relevant to what?" It is very easy to talk about relevance to the needs of modern society, but are all the needs of modern society so different from the needs of societies in earlier periods that they are something totally different? It is, in fact, significant that we talk about the needs of modern society, not the modern needs of society, and some of the needs of society, I suspect, are pretty much unchanging. I don't think, really, that we advance the argument very much by using such vague terms as conservatism and irrelevance and non-innovation.

Mr. Young, this morning, adjured us to avoid circumlocutions and to speak plainly, and I think it is part of a university's social responsibility to encourage just that, to discourage the debasement of language. The debasement of language is esthetically unpleasing, but it is much more serious than that. It leads to muddled thinking, it leads to dishonesty, and it leads to self-deception. Thus, to encourage the accurate use of language, to discourage the debasement of language, seems to me a continuing social responsibility of a university. The phrases which you sometimes hear about academics in their ivy-clad towers or captains of industry in their glittering palaces or bureaucrats in their bastions of power, again seem to me not to advance the argument. These are poetic phrases. They, in a sense, enrich the language, but they don't lead to clarity of thought. So my talk this afternoon is going to be very unpoetic, very prosaic. There will be no spark of charisma about it; it will be dull. I hope to throw a small but steady light on attitudes of British universities towards their social responsibilities.

When an Englishman comes to this country, still more when he talks about it, he is conscious of making a number of comparisons with his own, some of which are legitimate, and some are not. Our two societies are sufficiently alike that this sort of comparison is

almost inevitable. One may say, they are so alike that some kind of comparison can scarcely be avoided. It is not merely that, as George Bernard Shaw, "We are two peoples divided by a common language." We have a common language and, on the whole, we can talk to each other fairly directly--I find it very much easier to carry on a conversation with an American than with a Frenchman, for example, and I hope that this is reciprocal.

But, more than that, more important I think than our common language, we have got a common heritage, of which Mr. Young spoke this morning, the common Judeo-Christian-Hellenic heritage. He referred to the necessity, and, in this surely he was absolutely right, for people to feel dignity and pride in their culture before they can act forcefully. And I suggest that the dignity and pride which we ought to feel in our culture, this Judeo-Christian-Hellenic culture, is one of the things that, nowadays, need to be nurtured. We have become somewhat ashamed of it, and I think unnecessarily and wrongly so. Of course, we fail to live up to the height of our culture. This is one of the things that universities must constantly be making plain to us, for they are social critics. Mr. Young said that in order to get people to act, it is necessary to appeal to their self-interest. This we know, but I believe that also we can get people to act by appealing to their ideals. I wonder whether, in fact, there isn't here a distinction between universities and governments; governments must, on the whole, appeal to people's self-interest, it is the principal motive to which they address themselves. Perhaps universities, on the other hand, ought to be addressing themselves rather to people's ideals. Anyway, as I say we do share this common culture, and, I hope, we both have pride in our culture. It is not necessary to say that it is the best the world has ever produced, but it is amongst the great cultures, and I suspect that we do not enough in the way of being self-conscious about it and proud to conserve it.

Again, our concerns are so similar that your social problems have a very considerable influence on our

social problems. When you have a Watts, then it reacts on our society in Britain. Everytime you have a Detroit riot, we feel the repercussions of it in our multi-racial society.

We have so much in common and yet, of course, there are differences. One of the differences I want to touch on straight away is that in English universities (and, really, I am going to talk about English universities not British universities; the universities of Scotland have their own traditions, their own methods; they are different from those of the English universities. The Scots would not wish me to speak on their behalf on this occasion, and I had better talk about something that I know at first hand) one of the differences between your universities and ours is that we do not often explicitly discuss our social responsibilities. I hope that in our practices we show that we recognize we have social responsibilities, but we do not discuss them in the way, in which, for example, they are being discussed at this convention.

Part of this difference may arise from the fact that the English universities have had a quite different origin and a different tradition from the American universities. Most of our universities were founded either in this century, the twentieth century, or in the nineteenth century, but they modeled themselves on Oxford and Cambridge, which were founded eight hundred years ago. None of our universities (I leave aside the new, rather curious, Open University, which is unique and sui generis) has been founded by the state. Oxford and Cambridge, in fact, are older than our judiciary, older than our Parliament, older than our system of local government, older than the concept of sovereignty, older than the concept of the nation-state. In the way in which we endeavor to operate a pluralist society, it would seem very strange if universities were not only independent and autonomous in their lives, but, also, I was going to say, autonomous and independent in their births, but that seems a biological improbability; still, they are very conscious of being autonomous and independent.

Now, many of your great institutions, on the other hand, owe their origin to an act of state, and I think that is bound to affect the relationship between university and government. State established universities, it seems to me, are part of the body politic--in a way different from our independent foundations which had their roots in the Middle Ages at a time when state and church were still struggling for supremacy, and it was by no means clear that it was the state that would ultimately emerge on top.

Let me give you one concrete example of the kind of difference I have got in mind. American agricultural extension may no longer retain its former importance, but it has always seemed to me one of the outstanding achievements of certain universities in this country, one, indeed, that ought to be much better known abroad. Now, we too have, and have had for some time past, a pretty efficient form of agricultural extension. It was made the responsibility of a special body set up by the government, the National Agricultural Advisory Service. The National Agricultural Service and the universities cooperate, but I don't think it would have occurred to anyone in the universities, in government, and certainly not amongst the farmers, that agricultural extension was a responsibility that our universities ought to take on.

Ours, as I said, is a pluralist society and we have many other agencies of adult education in addition to the universities, and, if from my account of the social responsibilities of English universities, you get the impression that they take a limited view of their responsibilities, it must, of course, be remembered that many other adult education agencies exist which may be more appropriate to undertake particular responsibilities. English universities, although they are not state institutions, do, in fact, get very large subventions from the government and this, itself, is a recognition that universities are essential institutions in our society. It is not a matter of the government purchasing control of the universities, but these public grants are a recognition of the social significance of the university.

I would like here to take five minutes off, though I don't propose to do so, to digress into a discussion of the distinction between state and society, but I think it is not meaningless to say that English universities are more conscious of their responsibilities to society than they are of duties to the state. The Bidding Prayer, which is still in use at Oxford University, refers to the university's part as being to ensure that a constant succession of suitable men come forward to serve God in church and state--not, you will notice, to serve the state. In our mainly agnostic and secular society, the words of the Bidding Prayer seem somewhat quaint perhaps, but they are a useful reminder that the states are not the only, nor necessarily the highest, values.

This detachment from state and government has meant, I think, that English universities have been freer and have been more autonomous in selecting their social goals than has been the case in the United States. I hope I shall not be misunderstood in saying this. I don't mean for a moment to suggest that--not to take local examples but--bodies such as the University of Michigan, or the University of Wisconsin, or the University of Illinois are simply agencies of government. But I do think that American universities are under public pressures, both official and unofficial, to discharge social responsibilities in a way and to an extent which ours are not. That seems perfectly natural when one remembers how many of the great universities in this country have been founded as public institutions.

Let me offer one illustration. The other day I read in the paper an account of a talk given some time ago by the Director of the Peace Corps in which he said that when they wanted help in the training of their volunteers, naturally, they turned to the universities. And I gathered, incidentally, that the universities in his view hadn't done a very good job of it. Well, in Britain we have our equivalent of the Peace Corps, but the universities have neither been asked nor have they offered to undertake the training of volunteers. It is being done by other, and as it

seems in our context, more suitable agencies. The Reverend President of the University of San Francisco said this morning in his welcoming remarks (I hope I am quoting him verbatim, for it was a pregnant sentence): "I am not sure that in higher education we can do all that they put upon us." Who are the they who are trying to put things on higher education which higher education cannot do? I believe that that sentence would bear very close examination and a good deal of exposition. There is a danger of universities undertaking, or having put upon them, tasks which indeed they are not really capable of doing. And in the long run this is of no value to universities and of still less value to society.

But you are probably assuming by now that all this rhetoric covers up the fact that English universities are insensitive to their social responsibilities and that they are not really doing anything. Well, they are in fact doing a number of things. In modifying their curricula for example, as they have done and continue to do from time to time, they are obviously concerning themselves with the needs of society as well as with the demands of scholarship. *Reine Wissenschaft* has never been the ideal of English universities as it has been of the German. However, we are concerned here today in the main not with universities in general but with university adult education, and I must limit my remarks to that particular sphere of the university's obligations.

With us, university extension began one hundred years ago, and it began because the universities of Cambridge and Oxford, in that order, sensed it to be a social responsibility. In the nineteenth century English working men were almost entirely shut out of higher education and so, incidentally, were women and girls. This troubled the conscience of a number of university men, notably James Stuart, a professor at Cambridge, and he persuaded Cambridge to embark on university extension. Oxford followed Cambridge's lead a very few years afterwards. This might have remained the work of a few devoted individual academics in their private capacities. Stuart's great achievement

was to get the universities to commit themselves to the work as universities, as institutions.

Even more conspicuously a sense of social responsibility underlay the tutorial class movement which had its origin at Oxford in the nineteen hundreds. Men like R. H. Tawney, William Temple, and A. L. Smith looked at their contemporary society and found it wanting. It fell far short of their conception of the Good Society, especially in its gross disequalities of economic and of political power. Men and women of the working class lived out their lives under the constant threat of what Beveridge afterwards called the five giants of poverty, sickness, unemployment, squalor, and ignorance. The tutorial class movement was the intellectual wing of the social reform movement, which led eventually to the social service state. We have not yet achieved a perfectly just society. I hope that we never shall achieve a perfectly just society, for our ideal should always be a bit beyond our grasp, as I think Robert Browning remarked. But our society today is a better and more equitable society than it was in the nineteen hundreds, and universities, because of their social conscience and commitment, have helped to bring about the improvement.

Since the war an increasing part of university education has been devoted to helping those who are engaged in some form of social service to equip themselves to do the job better. There was a time when universities in their adult education looked askance at anything that was associated with a vocational interest. They feared that it would degenerate into training, into mere training, the inculcation of techniques, the achievement of a preordained goal instead of the free inquiry which is the essence of a liberal education. We still believe that our function is liberal education and not training, in the narrow sense, but most of us now accept that while the dangers of narrowness and authoritarian prescription have to be guarded against, vocational interest does not of itself inhibit the values of liberal education.

Let me take, as an example, the courses for lay

magistrates, that is justices of the peace, which most university extra-mural departments now run either on a residential or on a non-residential basis. The great bulk of our minor criminal cases are dealt with by these amateur, unpaid, part-time judges. Now they have to undergo some course of training before they are allowed to adjudicate. Until a few years ago, it was assumed that anybody simply by being a human being had all the qualities that are required in a judge. We have now altered our views. The justices of the peace are not expected to become lawyers--they have a clerk who sits with them in court and he advises them on points of law. He is also largely responsible for training them in the procedures of the court. What we do in our courses, university courses, is to help magistrates think about the principles underlying their work. They are constantly told that they must act judicially. What exactly does it mean to act judicially? Their duty is to punish those whom they find guilty. What is the purpose of punishment? What can university psychologists and sociologists and criminologists tell them about the probable effects of different forms of punishment? Do certain social conditions give rise to certain forms of delinquent behavior? If so, does this have any effect on the magistrate's duty to administer the law as he finds it? In the last resort, these are moral questions to which certainly the universities have no authoritative answers. Our business is to help our students to find their own answers to the questions.

I don't want to give the impression that all our socially significant work proceeds at the profoundest philosophical levels; it doesn't. Let me quote another example, from local government. In England the local government authorities have been for a century past the principal agency in social improvement in the fields of education, of housing, of public health, of urban planning, and now not only urban planning. Local government is important too because it holds out some hope of reconciling large-scale social organization with local intimate administration, local intimate control--of helping to create what Mr. Harold Wilson has recently called a participating democracy. We are

all conscious that this is one of the major problems of our time, and I sense that it is a problem that you face as we do, the problem of giving the ordinary man, whether he is a craftsman, or a student, or a university professor, some sense that he is a party to the decisions that shape his destinies, that he isn't a mere pawn to be moved around the board to suit the purposes of someone else. In our society, because local government has this potentially great importance, the local government officer (and there are several hundred thousands of him) is an important citizen. His continued education matters. We have to try and help him to keep up to date and efficient, and there are university extra-mural courses in such things as management and statistical techniques. But another side of our job, as I see it, is not merely to teach him new techniques, but also to keep him constantly pondering about the nature and purpose and significance of his job. A local government officer is going to be none-the-worse a local government officer if he has read Plato and Aristotle and Kant and thought perhaps of the present day issues in terms of a rather longer term than just that of the present day. I wish I could say that we have been equally successful in running courses for the elected members of local authorities. This is something that needs to be done. There are a great many difficulties, but after all if it can be done for local government officers, still more if it can be done for magistrates, then I think that perhaps one day we shall get around to seeing the importance of the continued education of members of local authorities. The social significance of this would be hard to over-rate.

We have, of course, like any other developed country, a great army of social workers. Army is a bad term to use, as it suggests a certain regimentation. In fact, they are not regimented; in no sense is there uniformity of administration. They are an extremely heterogeneous body, some professional, some amateurs, some full-time, some part-time, some are employed in government departments, some in local government, some by voluntary agencies. Our universities accept it as part of their responsibility to

society to organize a great variety of courses, full-time, short-term residential, part-time, for social workers, with the two-fold object of giving them an increased level of professional skill (this is certainly important), and also of encouraging them to be conscious and thoughtful about the nature and purpose of their work and their own particular contribution to the building of the Good Society.

Some of these people have always been conscious of the social significance of their work; for example, health visitors, children's officers, and public housing managers. But some have never thought of themselves as engaged in social work. For instance, school attendance officers, of whom we have quite a large number in the community, have traditionally thought of their duty as being to find out why little Johnny isn't at school and prosecute his parents unless they can produce a good excuse. It is partly because of University extra-mural courses, especially courses at Manchester University, that school attendance officers are coming to see increasingly that they can play a more rewarding and socially more useful role than this.

Leeds University were pioneers in running courses for policemen, and other universities have followed their lead. The object again is partly to make them more efficient in preventing and detecting crime, which seems to me a sensible thing to do, for I'm all in favor of law and order, if only because without law and order you cannot have freedom. But partly the courses are designed to help policemen to be more aware of the social significance of their work and the positive and creative opportunities that it offers as well as the negative and restrictive ones which make the policeman's lot an unhappy one, as Gilbert said. Similarly with prison officers. Prison officers were brought up to think that their business was to keep the prisoners locked up, and they went around jangling their keys. Now they are told this is no longer their main function, that they are to become, in some sense, social workers, a new kind of social worker. This is a tough assignment, and gives them a very difficult role to play, after having played the other role for

so long. At Oxford we have held several courses for prison officers in the hope that we can help them to see themselves in their new role.

If I may give you one last example of men who have become social workers of a new kind, they are the clerks in the hundreds of local offices of the Department of Social Security. It used to be thought, and they used to think, that if they investigated their cases and paid out no more than the absolute minimum the regulations permitted, they had done all that was required of them. They have changed their attitude partly as a result of courses which universities have run and they have become first-line social workers-- this in a period, I would say, of about ten years. And universities can take some part of the credit for these changes in social attitudes.

I don't want to give the wrong impression; I don't want to suggest that this was a case of socially-sensitive universities bringing enlightenment to benighted policemen and prison officers and the like. The new thinking and the new attitudes have come from within the services, as well as from other bodies, including the universities. Here is another example of reciprocity. Our role has been as much that of cooperators as innovators; but really does anybody ever know where a new idea has come from or how it has come about?

Teachers, I suppose, have always been conscious of the part which they are called upon to play in the building of the Good Society. Universities with us have long been conscious of their responsibility for providing in-service training of teachers. But whereas for a long time this was thought of as just keeping teachers up-to-date in their subjects or up-to-date in their techniques, courses are now increasingly being offered bearing on the social and communal significance of the school. We have also, incidentally, been running courses for clergymen, not merely in morals and theology, which would seem proper and natural, but also in sociology and social administration. There is another group of people, the clergy, who are increasingly seeing the social significance of their role.

Finally, the wide variety of courses for trade unionists are a recognition of the university's social responsibilities. It was said in 1908 that Oxford stands for the contact of ideas with all sides of life, and if universities is substituted for Oxford, it remains a valid dictum. Because universities stand for the contact of ideas with all sides of life, we thought it important in the universities that we should be in contact with trade unions, for trade unions have become important and powerful social institutions. The universities don't see it as part of their responsibility to teach the members of the unions how to run their own unions; they can do that well enough for themselves. We do see it as part of our responsibility to encourage unionists to take wider and longer views, to think about their place in the national economy, and the self-discipline which powerful organizations of producers must exercise vis a' vis the unorganized consumers if political democracy is to work. (And let me just add, in parenthesis, that I am conscious of the need for an equal self-discipline on the part of capital and management, though I can't claim we have done any work with the Institute of Directors on the twentieth century implications of the Sermon on the Mount, for example, or on Aristotle's doctrine of property. I wish we could).

What we are doing, as you will see, is to bring to bear the universities' resources on the discussion by those most involved of the problems of contemporary society. These may be particular problems; they may be general problems, problems which are of concern to the public as a whole. For example, the extent to which people use drugs in society has become a problem, and at Oxford fairly recently, in order that we could help in public education on this subject, we held a series of lectures by people who could talk authoritatively, including those who had used drugs of different kinds and knew their effects, on the implications of the drug-taking problem. This trying to create an informed public opinion is part of the universities' social obligation.

But in general universities have not seen it as

part of their responsibility to define and investigate social problems and to propound remedies. Universities are not political bodies. This has to be remembered. Universities do not make public policy. They are places for the rational discussion of issues. The reason why I deplore the irrationality of some student demonstrations, not all of it, but of some of it, is because it represents the negation of a university. Of course men are only partly rational creatures at best; there is an irrational element in society, and it can be a valuable element in society, but as Lewis Jones wrote in the penultimate number of Continuing Education for Adults, "If an atmosphere of reason should obtain anyplace it is in the university."

You will not be surprised from what I have said about the attitude of English universities to their social responsibilities to know that they have undertaken very little in the way of action programs. Occasionally there have been action programs instigated by universities; sometimes their hearts have governed their heads, because after all, university people have hearts as well as heads. But they have not been important action programs, and they have not been very happy instances. Of course, a university as an institution ought to act as a good member of its own local community. It ought to be a good neighbor, it ought to be a good landlord, and I hope that by and large English universities do accept this as a part of their responsibility as institutions. That is not the same as embarking on some wide-scale program intended to ameliorate the ills of society. The business of the university, as we see it, is to teach students whether they are under-graduates, or graduates, or post-graduates, or adults, to think critically and as objectively as is possible to man; to recognize when ideals and practices are at variance; to know how to make use of knowledge. And, incidentally, if that is what a university is supposed to do, as I believe it is, then inevitably its students are bound to be discontent with the current society. I hope they always will be. I hope that they will always be ready to draw attention to gaps between practices and precept, but I hope that it will always be a discontent that has something

of the divine about it.

Perhaps from what I have said, you will get a picture of English universities as displaying a rather supine, complacent attitude, and I would have to plead guilty to some element of truth in that accusation. If I may say this, on the other side, to some of us who feel sympathetically about the situation in this country, your universities, not all of them, but some, sometimes seem to feel guilt, unless they are busy in the world and coming up with answers to any problems which anybody may choose to hurl at them, whether they are problems thrown at them by industry, or by government, or by particular groups in society. It is a sobering thought that perhaps some problems cannot be solved, or at least cannot be solved without changes in social attitudes which the public would regard as too high a price to pay. Because, on the whole, our two societies--and yours conspicuously--have been so successful in solving technological problems, there is sometimes an unspoken assumption that all problems are basically technological, and that if only universities would really get down to the hard work, they could solve all the problems. This is doubtless true in technology and we shall be sending men around the moon fairly soon, at a rather high price, but still it can be done. But I don't think it follows axiomatically that because technological problems can be solved, all social problems can be solved in the same way. And I hope you won't feel it impertinent if I say that you ought not to feel too guilty if your university institutions cannot offer prompt solutions to all your social problems. No one ought to expect that of you, and I hope the American public is not going to expect it of you. To expect it would be unreasonable, and to blame you for having failed to achieve it would be unfair.

But as I say, I fear that on our side we have done insufficient thinking about the problems of society, in the sense of endeavoring to analyze and understand them, and perhaps we've taken too passive a view of our social responsibilities. It was not always like this. Sixty years ago people like Tawney and Temple, both of them, incidentally, Christians and both of

them Socialists, knew what was wrong with England, their contemporary England, and they edged Oxford into the intellectual vanguard of the social reform movement because they thought this was a part of the university's responsibility to society. I think (this is a purely personal view), that our society in England today is faced with two social problems of the same order of importance as the economic and political inequality of the nineteen hundreds. One is the problem of creating a harmonious society--I won't say an integrated society because that begs the issue--a harmonious society in face of the racial intolerance brought about by recent immigration. We have a million or so West Indians, Asian Indians, and Pakistanis, people who are different in color, people who are different in culture, very often different in language, different in religion, moving into Britain and creating vast social problems to which we are reacting in a natural and not a very wise way. Here is, I think, one social problem that confronts us. It is not the same as the race problem in this country, although it has some of the same elements and in a generation's time will have many of the same elements. But it is a problem which is of the greatest importance to the well-being of our society.

The other problem is a related one, the problem of creating an intelligent understanding of international and transnational affairs. Could anything be more important in our contemporary world?

Most of us, most of the time, take a here-and-now attitude. Here is a problem, here is a question, and we want an answer here and now. A university ought to take a wider view. It ought constantly to be looking at things not in terms of the here-and-now but of the long-term and how a given situation looks from the point of view of other people. What could universities, our universities, do about these two problems? I don't for a moment pretend that they have all the answers, that you just press the button and the answer comes out, printed by the computer; it isn't like that. But I think a university could usefully play a modest part by setting up a small team of people who would be

concerned to find out what was going on within the university which was relevant to these two social problems, and they would be concerned to find out how this knowledge could be mediated to people in the world outside who could make good use of it, whether they are social workers, or policemen, or priests, or politicians, or journalists, or trade-union leaders--you could extend the list almost indefinitely. They would also be concerned with trying to bring into focus the work, the thinking, which is going on--not all of it new, incidentally--inside the university which is relevant to these problems of society. People like theologians, philosophers, ethologists, and I believe, people who teach literature, who teach poetry, as well as people like psychologists and sociologists have relevant things to say. This seems to me to be something that the university qua university could quite properly do.

Among those inside the universities, there are bound to be many people who want to be actively engaged in trying to bring about social improvements and social reform, working as individuals, not as representatives of the university. Their motives for doing so may spring from the fact that they are Christians or Moslems; or because they are citizens and are conscious of their duties as citizens. In our society there has been, and remains, ample opportunity for university people to take action socially. This undoubtedly gives rise to problems of one sort or another, which I won't go into, but it is different from the university as an institution taking social action. Perhaps we ought to distinguish more clearly between what a university qua university does and what university people, as people, as citizens, do.

There is one final point I would like to make and then I really have finished. My subject is new social responsibilities of English universities. I am concerned also about the traditional, the enduring, social responsibilities of universities, and I am concerned that these should not be pushed into the background and forgotten, as I fear is sometimes happening. We are all engaged in trying to build the Good Society,

universities in particular, and part of the Good Society is the recognition of the perdurable value of scholarship and learning. Scholarship and learning are a good in themselves. Now this is a fact which in our predominantly Puritan, and certainly utilitarian, society is often forgotten. Education is acceptable if it is seen as a means to an end; it is not acceptable if it is thought of as an end in itself. I believe that part of our business is to ensure that society does not overlook the fact that an essential ingredient of the Good Society is education as an end in itself. If universities don't do this, if universities don't keep this view constantly in front of society, who else is going to do it? This seems to me to be the unique social responsibility of our universities, one I hope we shall not lose sight of. Milton Stern quoted the Good Book in that same penultimate newsletter which I referred to, and now I will offer you another quotation from the same Good Book, from Proverbs: "Where there is no vision, the people perish." I suggest that upon the universities falls a large share of the burden of seeing that the vision is not lost.

"30"

PRESIDENTIAL ADDRESS

WILLIAM C. HUFFMAN
Dean, University College
University of Louisville

One of the great pleasures of professional life is that of coming together with friends and associates and of welcoming them to an assemblage warmed by their friendship and fellowship.

So it is today.

On this particular occasion, I extend to each of you a second greeting and welcome, with a word of appreciation to you for coming to share and support this significant session of our 1968 annual convention. Not only does this conference mark the close of the AUEC year but it also observes the thirtieth anniversary of our organization.

Each of us here this afternoon entertains his own memories of past years in AUEC. I am confident that for many of us the meetings over the years have provided friendships, associations, and programs of work close and dear to the heart and mind.

It would not be appropriate at this time for me to indulge in personal recollections of my fifteen years of active membership in AUEC, but permit me to remember my introduction to the activities of AUEC even before I became a member some 15 years ago. I recall vividly a comment made at that time by my predecessor Woody Strickler, now the President of the University of Louisville. He said, "A group of AUEC deans have obtained a grant of money from the fund for Adult Education to start a Center for the Study of the Liberal Education for Adults." (Fond dream--whatever became of it?) However, I should feel remiss if I failed to take this opportunity to say that we at the University of Louisville often speak of the 1958 AUEC

convention held in our city and the pleasure and satisfaction we enjoyed as the host institution of that meeting.

It is my hope that fifteen years of membership in our organization might bring to every member the fine friendships, the professional stimuli, and the administrative encouragement, all of which the past fifteen years have afforded me in this group.

Our thirtieth anniversary! We are old enough to have a proud record; young enough to be vital; wise enough to plan; foolish enough to make mistakes; seasoned enough to correct our errors; hopeful enough to live in our Tomorrows. As I once said to an audience of young matrons, "You are now old enough to have had an interesting past, but young enough to have a fascinating future."

Let us also remember on this occasion our indebtedness to those who were responsible for the inception of this organization and who have charted its course through the years and initiated its work and undertakings. We do indeed as Isaac Newton once observed "stand on the shoulders of giants." It is most appropriate as we observe our thirtieth anniversary to express our gratitude to all our past presidents and founders and to note with pleasure that many of these leaders are present with us on this occasion. From each of these men AUEC has taken a part of his life and made it a part of the history of this association. Working with these men, of course, have been the many members in other offices, chairmanships, and other key roles, contributing in their able and effective way to furthering the growth, the welfare, and the activities of the entire group. To all of these individuals and to the membership at large we express our regard and appreciation. Let us remember, however, that in observing our thirtieth anniversary, we best honor the past by acclaiming the present and by planning for the future. Let us remember as Abraham Lincoln so eloquently reminded his listeners at Gettysburg, the only true way to honor the past is by working toward a better future.

What will the next thirty years mean to this association? Let us ask ourselves where we wish to be at the close of another thirty years. What shall we have to celebrate at our sixtieth anniversary?

We have come to an important moment in the proud history of our organization. It is a time for retrospection, contemplation, and anticipation--a time for reviewing past accomplishments, a time for examining the possibilities of the present, and a time for envisioning the hopes and opportunities of the future. As we pause together at this thirty-year milestone, the errors and oversights of yesterday are obscured by the growth, successes, and solidarity of our organization today. The present is surcharged with vision and confidence, fullsome with the vigor and strength of cooperative endeavor; the future rich in promise, expectation, and dreams.

Let it be clearly understood that in voicing these optimistic comments and in expressing these bright hopes for the future I am not unmindful of the harsh realities of our Tomorrows. Neither am I unmindful of the current pressures and issues that so often haunt the Evening College, just as I am not insensitive to the criticisms and misjudgments sometimes leveled against the Evening College program.

What I am saying is that despite adverse forces, criticism, problems, pressures, and issues, we of AUEC must meet the challenge boldly and constructively, knowing that victory is not for the faint-hearted. Little wonder that our colleagues in other programs and schools question us on occasion, question the part-time student and his status and his academic prerogatives. Can it be that we invite these criticisms? Do we ourselves dwell too much on the differences and too little on the equalities? Do we note too frequently the disparities and too infrequently the mutual aims, objectives, and purposes in education? I am persuaded that perhaps we talk and think too much about what may be wrong with the Evening College and too little about what is right. Can it be that we ourselves are helping to project the image that we refute and decry? Can it be that we are

partly responsible for the position and predicament in which we frequently find ourselves in the Evening College?

At this historic milestone, the Evening College program is more needed today than ever before. Its flexibility, its encompassing curriculum, its versatility and range of interests--these among many other endowments give it a unique function in world education today. We of AUEC must do more than believe in ourselves. We must bring about the miracle of having others believe in us. We must put a stop to feeling sorry for ourselves, if any of us do, put an end to questioning whether or not we have equal status or equal this or equal that and get at the job of doing for students that which no other agency is so well equipped to do. We have scarcely begun to explore all the possibilities, all the opportunities, all the avenues. I say to you that our first thirty years have built for us a solid foundation with strong cornerstones of purpose. Together let us from this day forward build on that foundation, as we have never built before, with the same confidence and indomitable spirit that went into the building of that thirty year old foundation.

As we celebrate this anniversary we may rightly find some satisfaction in the thought that our thirty years of mutual effort are now an indelible part of the record of man's intellectual accomplishments and cultural advancements.

All of us understand that it will take more than platitudes, pretty phrases, and disquieting faith if we are to meet the demands of the years that lie ahead. It is a sobering moment as we of AUEC pause while present and past and future converge for an instant and to take account of what lies behind and beyond as we meet together in the present.

Our way is clearly a cooperative one. At a time when many programs are under attack, when their limitations and weaknesses are becoming increasingly apparent, when standards are the subject of the hour, the Evening

College program may well be destined not only to resolve its own problems but also to assume and resolve problems which once came within the province of other groups and organizations. Yes, we of AUEC are in an extremely favorable position to help shape the destiny of the entire education program both at home and even abroad. Strange as it may seem, the Evening College is far better prepared to carry out some of the duties and functions of certain other related groups than those same groups are prepared and equipped to fulfill the purposes and carry out the functions of Evening College.

Some of us here today are old enough to remember the Ralph Waldo Emerson fable included in one of the classic Readers of yesteryear--a fable some of us at an early age were required to memorize. Its moral is all too clear. It goes like this:

The mountain and the squirrel
 Had a quarrel,
 And the former called the latter "Little
 Prig";
 Bun replied,
 "You are doubtless very big;
 But all sorts of things and weather
 Must be taken in together,
 To make up a year
 And a sphere.
 And I think it no disgrace
 To occupy my place.
 If I'm not so large as you,
 You are not so small as I,
 And not half so spry.
 I'll not deny you make
 A very pretty squirrel track;
 Talents differ; all is well and wisely put;
 If I cannot carry forests on my back,
 Neither can you crack a nut."

While the Evening College may not have the dimensions or proportions of some of its associated Colleges, nor an imposing budget, nor its own buildings and classrooms, its own full-time faculty, or some of the royal privileges and trappings of its close academic relatives,

Evening College can, in its own unique way serve better than any other academic agency, the community, and the citizenry of the community. Whether it be the fulfillment of our commitment to the Center City or our obligation to other areas or groups, we of AUEC through our respective programs are the ones by whom this work can best be done in the right way.

The words of the noted journalist, William Allen White, in his review of Louis Adamic's autobiography of America might be used in describing the Evening College, for, as we all know, it does indeed fall short of perfection.

The artist who paints this picture (of his country) gives the impression that he has a potent passion for his subject even though he knows she has a wart on her neck and a wen on her chin, eats too many calories, and bulges in the wrong places, has a mad strain in her ancestry and goofy children, but still the passion persists and glorifies the picture.

Needless to say, our passion (ardent as the artist's) for the Evening College enables us to see clearly the needs, weaknesses, and even disfigurements of the object of our academic affection. Are we to be unduly disheartened or distressed or discouraged by what others may think or say of our place and role in the Universe of higher learning? Some of these judgments may well be only the figment of our imagination--only what we think others may think or feel.

Let us to the contrary, find our encouragement in the voices of the thousands upon thousands of students whom we serve annually because we alone are best prepared of all agencies to serve them. Let us keep our sense of direction because the glow of the lines we have influenced lights the way; let us be rid of self-recriminations and work in the knowledge that we do not have to carry forests on our back; we have only to go about the business for which we were created.

Now, however, let us think about some questions

and problems that AUEC might well begin or continue to explore and investigate and in some cases take decisive action on during ensuing months.

1. Federal funds and/or federal aid. Should the administration of Title I of the Higher Education Act be moved into the Higher Education division of the Office of Education.
2. The establishment of a Center of Continuing Education.
3. Graduate programs in Continuing Education.
4. A program in Continuing Education for the Center City Community.
5. Continued revision of the AUEC Constitution.
6. The encouragement of research and publication by Continuing Education faculty.
7. A program in Continuing Education for the disadvantaged.
8. A clarification of terminology and nomenclature used in describing, defining, and discussing Continuing Education.
9. Changing of the image of Continuing Education, its program, its students, its faculty, its administration - is there a place for Continuing Education student power.
10. An exchange program for Continuing Education students.
11. Programs in Continuing Education for business, industry, civic and professional groups.
12. An expanded scholarship program for Continuing Education students.

13. A study of ways to improve faculty-administration relationships.
14. The question of full-time or part-time faculty (or both).
15. A study of urban trends and culture - do we really have a piece of this action - or are Urban Study Centers taking over the role.
16. An examination of the limitation of Continuing Education programs.
17. An examination of the extension of a Continuing Education program.
18. Re-examination of structure, voting privileges, membership and name of the organization.
19. Executive secretary full-time or part-time.
20. Should this organization become an accrediting agency. It may be that the underlying reason we have not been able to publish guidelines (one exception) is that we are so busy conforming to the rules and regulations of accrediting agencies.

It seems to me that we must seriously consider and work on the above questions and problems or else we admit that we have been so successful in accomplishing our original aims and purposes in making other groups aware of Continuing Education and its students that they - other groups - yes, I mean Arts and Sciences - Business - Education - Engineering take over the role of Continuing Education. Hence, there is really no need for our organization to continue - so may I take this opportunity to express my appreciation to all of you in the Association of University Evening Colleges who have so ably helped to make my year of tenure a most pleasant and gratifying experience.

Thank you and 30

PART III

DISCUSSION SESSIONS

- A. CONTINUING EDUCATION RESPONDS TO THE INNER
COMMUNITY**
- B. NEW AND EXPANDING DEVELOPMENTS IN CONTINUING
EDUCATION**
- C. PROBLEM CLINICS**

A.

CONTINUING EDUCATION RESPONDS
TO THE INNER COMMUNITY

* * *

EXPANDING THE CAMPUS INTO THE INNER COMMUNITY

Chairman: Lynn W. Eley, University of Wisconsin
Resource: William Greene, S.U.N.Y. at Buffalo
Recorder: John S. Bailey, Northeastern University

No adult educator can ignore the nation's top domestic problem--urban and racial crisis. Solutions to some of these problems can be found in existing adult education programs, but we must do more.

The State University of New York at Buffalo is one of the colleges and universities doing more--not only by expanding the campus into the inner community but also by creating an Experimental Program of Independent Study. Dr. William Greene, Office of Urban Affairs, State University of New York at Buffalo, reviewed his institution's involvement with the community, giving special emphasis to the Independent Study Program. This program was conceived and initiated to provide 130 able black youngsters in the community an opportunity to begin college with intensive tutorial assistance.

1. A tutor was assigned to each black student.
2. Traditional courses and approaches were avoided.
3. A work program was developed for each student to assist him financially during his period of study.
4. Sixteen hours of academic credit would be awarded each student to be applied to his full-time undergraduate program upon the successful completion of his tutorial period.

Perhaps more questions were raised than answered--understandably so because the Buffalo program just began. Although this program is not at present related to the adult or evening division of Buffalo, it may be possible for adult educators to extend this concept to part-time students as well as full-time students.

PARTNERS IN LEADERSHIP DEVELOPMENT

Chairman: Clifford L. Winters, Syracuse University

Resource: Mrs. Mary Jane Hewitt, U. C. Extension,
Los Angeles

Recorder: W. A. Brotherton, Memphis State University

The remarks by Mrs. Hewitt clearly indicated that in her new position as Director of Special Educational Projects at the University of California, Los Angeles, she was concerned with the question of what the typical institution of higher learning might do for those who, because of traditional restrictions, had never been considered a likely public. The speaker contended that in the past the planning, the curriculum and the programs of most institutions had been designed for failure as related to the needs of those in the inner community. The systems were designed for failure in that they were built around the middle-class, Judio Christian ethic syndrome, which does not include outsiders.

Mrs. Hewitt believes that in our planning we have talked too much among ourselves and that this is no good, that we must plan programs in the harsh realities and because we don't know what it's really like we must include outside clientele in our planning processes. We must learn to listen to the citizens of the inner community and if the institution expects to enter into a partnership with the inner community in program planning then the curriculum and the orientation and philosophy of the curriculum must be based upon relevance. Most important of all, the institution must assume the role as junior partner in this alliance.

To meet the educational needs of the minority groups that have not heretofore enjoyed the benefits of the college or university, admission requirements must be disregarded. For these, it is somewhat difficult to explain upon "whose test scores" and "whose verbal skills" the admission tests norms were established. The High Potential Program at UCLA was designed by those who had not met admission test requirements yet had been recognized as having leadership potential in the inner community. Some had jail records and some had illegitimate children. The speaker told of how classes were continued as long as attention could be held and that "turned on" math, history of black America, history of the Southwest and English as a second language was the curriculum planned by the 17-31 age group student. Success in such programs depend upon: (1) active recruitment down in the ghetto (2) recognition of those who have a pattern of strengths even if these characteristics do not coincide with the college admissible (3) look for those who have survived the dehumanization of ghetto life (4) educate those who have been deprived because of the system (5) in description use "preparatory" rather than remedial (6) use black tutors for black students (7) let them audit classes until they are ready.

When asked how such a program might be evaluated Mrs. Hewitt explained that, though the program was still highly experimental, it would be judged successful if the enrollees acquired leadership skills that might be used in the black community. Further, the evaluation would be based on a constant "seeding" process in that a significant part of the philosophy of black power dictates that "you never leave home."

THE LOCKED-OUT STUDENT

Chairman: Edwin P. Banks, University of Colorado
Resource: Milton Stern, Wayne State University
Recorder: Rev. Edward C. Pappert, University of Windsor

Even though Whitney Young, the key-note speaker, directed the attention of the convention to the ghetto, the members present at this session took it to be indicative of a much larger area. They felt that there were all kinds of ghettos and hence it would not be fair to limit their discussion to the restricted sense. They decided, therefore, to consider all disadvantaged students.

The first task was to identify the various "lock-outs" which are associated with students. The resource person (Milton Stern) suggested that the university itself is locked-out because it is not fully aware of realities in trying to decide who should be eligible, who should teach, and what is to be taught. He cited as an example that most schools of education are really not preparing the teachers for ghetto teaching since they have not bothered to find out what the actual conditions in the ghetto were.

There is a lock-out by the Registrar's Office in setting up and rigidly adhering to entrance requirements and prerequisites.

There is a lock-out from the Treasurer's Office simply because those unable to pay may not attend.

There is a lock-out by the student himself since very many lack the motivation to undertake university studies.

After identifying these various lock-outs, the members present suggested solutions which might be generally applied. In the final analysis, however, it was agreed that the solutions of our problems must be handled on the local level. Each university must react to its own environment. It must put the pressure

on the area from which it hopes to get help.

Among the suggestions offered were the following:

- The new Math requires many remedial classes. What can the university do to offer pre-university level courses?

- Take a chance even without the blessing of the Registrar's Office. Very often the Registrar's Office is much more liberal than the calendar indicates. Also suggest equivalency examinations.

- In the recruitment of students few universities actually go to the ghetto area.

- The university has a moral obligation to the poor wherever they are and should instigate the establishment of scholarships or financial help from industry.

- It was pointed out that as adult educators we should be concerned with the "long view" and not necessarily the immediate solution to problems. The experience and success of programs such as HEADSTART should be kept in mind.

- Where the problem is lack of motivation it was suggested that universities employ their graduates in recruitment programs rather than the impersonal literature from the Registrar's Office.

- Universities could do much by lowering their barrier such as top 50% of high school graduating class to top 70% of high school graduating class. It is an arbitrary and artificial figure at best and statistics would indicate that most of the students in the additional 20% could satisfactorily carry university work. There is great suspicion that there is no reliable predictor of university success present in the high school system. Therefore, the selection of an arbitrary figure is a form of lock-out.

- It was recommended that adult educators do all they can to loosen up the entire university program by

eliminating a traditional lock-step which requires certain subjects be taken before a degree is granted. A more realistic view would be to prepare the students for what they must do when they leave university.

PROGRAM DEVELOPMENT FOR THE INNER COMMUNITY

Chairman: M. Robert Allen, University of Miami
Resource: Allen Austill, The New School for Social
Research
Recorder: Virgil W. Alexander, Northern Illinois
University

Dean Austill presented his paper which follows this report.

After the completion of the paper, the group was encouraged to participate in asking questions and telling their own experiences in program development for the inner community. The discussion was spontaneous and enthusiastic. All concerned were extremely interested in learning of other programs and finding answers to difficulties in their own programs. The questions can be placed in the following areas:

1. Financing
2. Subject or academic areas
3. Credit versus non-credit
4. Getting students

Most of the programs and discussions dealt with the groups of the population just removed from the ghetto. However, some programs were aimed at that group which fears the competition of the ghetto population--who might be moved to their level through education and training--and the group just beyond, who feel an obligation to help, if possible.

1. The financing suggested in most institutions was that each class or program must pay its own way.

Some of the institutions had the possibility of financial assistance, if needed, but were expected to be self sufficient. This, of course, offered problems to those schools which without this assistance were faced with almost unsurmountable problems.

2. The areas, subjects, academic areas or topics offered to the people involved varied considerably but, in general, dealt with the problems of the communities in which they lived. The offerings included: History of Black Resistance, Black American Literature, Black African Literature, Local Housing Regulations & Problems, reading, writing, et cetera.

3. The usual and persistent problem of credit versus non-credit courses was discussed. It soon became evident that the purposes of the courses, the type of students and the institution governed the final decision of non-credit or credit. Most of the people present seemed to indicate the desirability of non-credit if the right people were to be reached.

4. Another problem of importance was that of attracting students. In those institutions where the income from the class went toward paying the cost of the course, it was necessary to get a sufficient number of students. In classes designed to reach ghetto people and funds were not necessary, the difficulty was to get people interested.

There were a number of programs reported in varying degrees of experience and success. Each expressed their inexperience in the field and the need for more time to evaluate their effectiveness. These included programs in Miami, Florida; Jacksonville, Florida; Philadelphia, Pennsylvania; East Lansing, Michigan; New York City, New York; and Los Angeles, California. While these programs varied from a direct instructional approach to a radio approach, it was felt that additional time was needed to evaluate their effectiveness.

This is an area of unlimited possibilities. The creativeness of every individual governs its scope and

possibilities. It is hoped that future meetings of AUEC will give time and thought to the practices in this area.

THE UNIVERSITY AND THE INNER CITY

Allen Austill

You all know, I am sure, about Marshall McLuhan's Newsletter. Every administrative officer at The New School received the invitation to spend \$50 a year to see the outrageous wit and wisdom and insight of McLuhan. The promotional material boldly stated that the Newsletter "will use multi-media to deliver its message. It is designed, not only to give you facts, but a whole new set of sensory equipment."

There is one Newsletter we all ought to read. As usual, in one wave of his hand, McLuhan obliterates not only conferences such as these--but totally wipes out the university. In an early issue he is going to discuss: "The disappearance not only of writing but of speech."

Reading McLuhan is not unlike thinking about program development for the Inner City. The problem of understanding is complex if not impossible; the definitions of the problem cross every classification system we can construct; partial and complete solutions usually seem incomprehensible; and the traditional ways of seeing, thinking, and exploring are simply not appropriate. McLuhan talks about a world most of us just vaguely understand--his terms and concepts and frame of reference are essentially foreign. We do not know how to judge what he says or the impact of what he says--yet we sense the importance, the relevance; and this is the same state of mind we have when we think about the Inner City and how the University can play a role. The conceptions of the problem are so varied; approaches can be so contradictory; and the known knowledge about the community(ies) is seldom known by those with power or responsibility, or by

people like us who have an opportunity.

The whole thing is outside our normal frame of reference--yet we sense the importance, the relevance. While we are very comfortable thinking about how many credits this course should carry, or whether Assistant Professor Schmidloff should become Associate Professor Schmidloff, the world of the blacks and the Mexicans and the Puerto Ricans simmers. To protect ourselves from increasingly hostile student attack we are pre-occupied with building large moats around our internal structures; and the whole business of what we are about too often gets lost.

I am afraid that too many of us think about Program Development for the Inner City on an ad hoc basis. We do it when we have inside information that the State Committee for Title I has more money to spend than it has proposals. We do it when a faculty member has a research project (with grant funds in hand); we do it when the undergraduate day college students press hard and say they will spend their own student activities monies; or we'll do it, as one major New York City institution did, the day after Martin Luther King was killed, by instructing every division of the school to hold a day-long student-faculty conference on "what we can do."

It takes a disaster or a special economic incentive or strong political pressure to get us to do what we ought to be generating by ourselves. I don't have a solution to this problem. It certainly is much too typical of the way we work at The New School. But it is important that we be aware of exactly how we are acting if we are ever to begin to take more initiative.

What are the routes? What can you do? Where do you begin? How do you pay for it? How do you judge whatever it is you decide to do? How much of your institutional time and energy and effort should be consumed in this area?

As Whitney Young pointed out, some institutions don't seriously have to ask these questions. Their

institutional life and the Inner City Community life are completely intertwined. New York City Community College approximates such a place; the new Community College located in Bedford-Stuyvesant even more so as does the New Federal College in Washington. Each city has its one or two institutions who through geographical accident and "misfortune" have found themselves surrounded by the Inner City and have gradually adapted. They take the local students and attempt to meet their educational needs. Other institutions, like Columbia and Chicago and Temple, have found themselves in a similar situation--but have never really adapted. They have operated at the level of real estate, and the guiding principle has been the narrowly defined interest of the institution rather than the best interest of the community.

But then there are the rest of us--not located in Harlem or Watts--but very close by. Institutions that are clearly part of the urban complex and very much affected by the Inner City and what is happening there.

I am not going to speak to the question of why we should be thinking about programming for the inner community; the fact we are here is sufficient evidence that each of us thinks it important. Nor do I have a system or rationale or set of procedures that I'd advocate you think of duplicating. Our attitudes, experiences and opportunities are simply too different.

As far as the universities are concerned, I suppose the giant in the field, the failing pace-setter, is Title I of the Higher Education Act of 1965. This act was designed to enlarge and encourage the application of the extension and continuing education resources of institutions of higher education to the solution of community problems. In his presentation of this legislation in 1965, John Gardner, then Secretary of Health, Education and Welfare, said:

Today, 70 per cent of our population live in urban areas. Much work lies ahead to fully examine the meaning to the nation of this shift in homes, occupations, and social problems.

While land grant colleges still provide the best schools of agriculture, few adequate programs exist that meet head-on the problems of urban life.

We believe higher education can help find the answers. The unique and invaluable resources of the nation's great universities can deal with such contemporary problems as poverty and community development.

To this end, in the past year (fiscal year 1967), 314 American colleges and universities developed 602 Title I projects. It is reported that these projects served something like 425,000 persons and were supported by over 12 million dollars worth of federal and local funds. Seventy-five to eighty per cent of these projects can be considered to deal with something we can loosely call "urban problems." A large percentage of these deal with "inner city" problems.

The Second Annual Report of the National Advisory Council on Extension and Continuing Education (March 31, 1968) is worth reading. It gives you a complete overview of Title I operations. The report highlights what the Council considers to be significant projects. For example, it was here I learned of the project sponsored by Bradley University in Peoria, Illinois. The report notes that:

Working with the NAACP, the Urban League, the Community Action Agency, and the Near North Side Improvement Association, Bradley University . . . is significantly affecting the leadership in Peoria's Negro community. Long-time leaders are sharpening their skills and new leaders are emerging to deal with housing codes, recreation services, and responsible dissent.

In Tulsa, Oklahoma, there is a consortium of four institutions that organized a Youth Commission to solve problems upsetting the city's young people before trouble breaks out on the streets. Harvard and West

George College have projects designed to relieve racial tensions. The College of Great Falls Montana has been attempting to provide members of the police department with some education in the dynamics of human behavior. (Perhaps we could arrange to have a copy of their report sent to Mayor Daley).

In terms of program planning and development, the most interesting and relevant section of this report is the section that deals with the identification of problems. For the Council the object is:

1. To identify manifestations of problems in the total context of our society (social, economic, and political), and;
2. To analyze problems with respect to:
 - a. curative and remedial measures available,
 - b. preventive measures which can be undertaken, and
 - c. need for new institutions or services.

The inventory, the classification and identification of problems, is located in the Appendix. It is absolutely complete. There is no Dean in the United States who can read through the list and discover that his own perception of his local issue has been excluded. All of the possible problems of the individual are postulated, as are those of structural malfunction in the economy, education, and the family. A roster of crises in the social system are articulated, and failures in the social orders "control system" (e.g., federal-state-community relations conflicts) are summarized. It is a terrifying list to read. If program planners are looking for guidelines they need look no further.

Nonetheless, the identification of significant problems in the Inner City is the easiest task. What should or can be done; who should participate in doing it; and how should the problem(s) be tackled and in what priority--these are the much more difficult problems. Too often, I think, such questions are so staggering that in actual fact nothing results. I

would like to look at some of these a little more closely.

What should or can be done? In terms of the total resolution of that inventory of problems the haphazard efforts of individuals and institutions will have very little effect. The expenditure of \$12 million dollars barely scratches the surface. Not until the war is over; not until the federal government approaches the Inner City the way it approached the inter-state highway system, will there be a serious possibility of coping with the Inner City in an effective fashion. Poverty, unemployment, alienation, crime, drugs, inadequate housing, illegitimacy, drop-outs, education and all the other problems are simply beyond the ends and resources of higher education.

Short of this long term solution--which is inevitable--I am reasonably well persuaded that the ad hoc approach I denigrated earlier is the only possible route to follow. What we do in a random and inchoate manner can give us some experience; it can give us an opportunity to develop leadership; and incidentally it may solve some local and short term problems. But when the federal government moves in it will move in rapidly and with lots of funds. It will be critically important that there be institutions and people in institutions who know what they are doing.

Thus, in answer to the question what can or should be done, I do not think there are critical criteria that should govern the consideration of all cases. I see it as much more at the level of common sense. What kind of bridges does the institution already have to the Inner City? How can they be developed? How can new bridges be built?

Those of us in continuing education have an unusual opportunity in this area. We work with large numbers of students and teachers who are not full-time members of the university. People who see and work in and know parts of the urban world we don't know about vicariously. I'll give you some examples from my own experience at The New School.

We have a part-time instructor in drama and speech whose primary interest and consuming effort is something called "theatre in the streets." She lives and works in the ghettos of New York; her actors are indigenous to the Inner City; and the scripts are direct reflections of Inner City life. Productions are given on the tailgate of a truck on city streets throughout the summer. The New School supports this program--not with much money, but with time and space and institutional encouragement.

One of our part-time art teachers does store-front instruction in Harlem; the products are the most hostile drawings I've ever seen; The New School takes several of those motivated students into its regular art program without charge each semester.

We offer, each term, a series of ten to fifteen courses directly related to New York City--homes and housing, city planning, social welfare, education, addiction, organized crime in New York City, the courts, labor relations, the New York press, and New York City politics. These are all non-credit courses and our instructors are all individuals who are well informed in the areas and carry political clout. Former Mayor Wagner has taught a course; a member of the City Planning Commission; the previous Commissioner of Welfare; and many others.

Programming in this way is at the level of instructing about the city and not dealing in a direct fashion with the problems themselves. Such courses inform, analyze, and spell out alternatives. They are not action oriented. But because of the nature of the instructors and the vocations of the students, direct action in one form or another is often a consequence.

If you assume, as I do, that the solution to Inner City problems will be the result of many different kinds of activities--not the least of which is an informed middle class population--then this kind of specific programming on the city itself is an exceedingly important and relevant activity for urban universities. Our experience indicates that public

officials are willing to give extended amounts of time to discussing in detail what they do and why they do it. We have found that by offering highly selective courses, the general public will enroll in remarkably large numbers--we had over 900 students last semester and almost 2000 during the present semester. Such programming can be completely self-supporting and it can reflect the needs and interests and problems of any particular city.

Course offerings of this kind should be on a non-credit basis. City administrators on the day-to-day firing line are not interested and sometimes not able to cope with the machinations of the academic credit machine. Non-credit courses reduce the cost to the student and greatly increase the possibility of reaching a much larger and interested audience. We have found that the administrators themselves are often greatly affected by the attitudes and responses and suggestions that come from adult students.

It doesn't take a great deal of talent or time to organize this kind of instructional program. It does take space and some sensitivity to what issues people are willing to explore in depth. Trial and error is the only method I know.

At another, completely different level of programming for the Inner City, one of the critical problems is devising the kind of courses that will increase the probability of minority groups enrollment. This fall at The New School we decided to face head-on this question vis-a-vis the black community. The New School is essentially a Jewish-Wasp¹ community and we felt we had to make a special effort to attract the Negro community as such. Consequently we programmed especially for them and offered the following courses: History of Black Resistance; Black America and Black Africa; A Survey of African History; Afro-American Music;

¹ Jewish-White Anglo-Saxon Protestant community. Usually referring to upper income groups.

Contemporary Afro-American Literature; The New Literature of Africa; and a course in Swahili. Registration in these courses was 169; and in fact this meant 120 more Negro students than we have had in the institution before.

Here again the economic and educational validity of the non-credit course makes the most sense. Economically because the cost to the student can be kept to a minimum; educationally because you can reach the student "where he's at" without confronting the question of whether the instructor has a Ph.D., but only is he competent.

How do you find the right people to think about and work on whatever kind of programming you think is important? I don't know. But you can draw comfort from a piece of interesting and validated research at Harvard that discovered, on the average, there were only seven links necessary, to establish a direct connection between one person and any other person in the United States. In the longest completed chain there were only 20 persons involved. Actually, students and faculty and the newspaper are the best sources--at least they're mine, and in about equal proportion.

The other thing that happens, of course, is the very existence of the institution produces a call for help--and then the institution has to decide if it should and can provide the assistance requested. We've all had that experience. The most recent one of this sort that occurred to me was a product of the still tragic New York City school teachers strike. The New School bills itself as a University for Adults. But as a result of a pleading request on the part of both parents and teachers, The New School has for the past three weeks been providing classroom space for sixty first and second graders and a group of 20 high school sophomores. We get requests from city government, churches, settlement houses, other groups and individuals simply by virtue of our presence. It's hectic, but a source for ideas and people, and most importantly, a starting point for direct confrontation with the ways

and means and extent to which the University works with the community in which it lives--whether "inner" or "outer" city.

Jacques Barzun has noted in his latest book on the American University that: "In this century an administrative job is less a post than a predicament." That speaks for me, and a major source of the predicament stems from my own need to know more about what the University can and should do vis-a-vis the "Inner City." I very much look forward to profiting from the collected wisdom here assembled.

As a final enigmatic note I would like to quote once again from Marshall McLuhan. No one at The New School spent the \$50 to receive his Newsletter--called the McLuhan Dew-Line--but I was able to see a recent issue--titled McLuhan Future Gram #1. He says:

The Urban Gap

"The modern city was created by the railway, torn apart by the motor car, and by-passed by the jet. The Jet leaves the Big City behind to become a Ghetto. Meanwhile, our young leave to scratch the soil in the most primitive manner. How much longer can we keep them in our society at all?"

I thank you for your patience.

STUDENT INVOLVEMENT IN THE INNER COMMUNITY

Chairman: Martha L. Farmer, The City College, City
University of N. Y.
Resource: Malcolm C. Van Deursen, Washington
University, St. Louis
Recorder: Peter Meyer, Queens College, City
University of N. Y.

The chairman of the session opened with the

following question of concern: How can adult part-time students who work a full day and attend classes after work, find the time and energy for involvement in the inner community? To this was added a second concern, i.e., which students would be most helpful in work with the inner community? It was agreed that the adult student who lives in the community could best service that community. It was felt that real leadership could be developed among those students residing in the community since they are the ones generally accepted by others, have access to community resources, and are better equipped because of their positions as adults and as college students.

A discussion of various programs for the disadvantaged, inner city student at the colleges represented followed. These included programs at the University of Buffalo, Queens College (N.Y.), Rutgers, and others. While many aspects of these programs vary widely, there are some common elements which should be mentioned here, especially as they relate to the adult student. It was felt that the black evening student was more like his white counterpart in evening programs than is true in day programs. This seemed to be especially true in business, industry, and technical programs. The implication of this was discussed as it relates to curriculum, counseling, tutoring, and ancillary services.

The resource person felt that there was really too little effort being made nationwide to involve both black and white students in the problems of the inner city as these problems relate to education. Everyone seemed to agree that what is needed is commitment of top administrators, boards of trustees, and faculty. Until the entire university realizes its responsibility, little can be accomplished that will have lasting effect. This was said with all due respects and not to belittle current efforts but rather that individual programs cannot have the same total effect as can the entire university.

Further issues raised dealt with changing curricula, creative counseling, and new teaching techniques as they relate to the inner city student.

B.

NEW AND EXPANDING DEVELOPMENTS
IN CONTINUING EDUCATION

* * *

ACADEMIC CREDIT BY EXAMINATION

Chairman: George Thompson, University of Nebraska
at Omaha
Resource: Nathaniel C. Allyn, Council on College
Level Examinations
Recorder: Roy Ilowit, C. W. Post College of Long
Island University

Introductory Remarks by Dean Thompson

Our topic in this session is "Academic Credit by Examination." Like all professionals, we administrators of college credit programs for adults use many specialized techniques, of which this is one.

-We have also developed special degree programs for adults to gain flexibility not found in traditional forms.

-We have originated special courses and stress certain learning procedures in order to capitalize on the practical experience in living which adults bring to the classroom.

-We provide remedial programs to supply or refurbish basic skills which adults need for college-level study.

-We have instituted academic amnesty policies in order to relieve able adults from qualitative disabilities which they acquired as alienated adolescents in earlier attempts at college.

-And increasingly we are coming to use the tool

we are talking about today: credit by examination.

All of these procedures have a common reason for their development and application: to expedite the earning of degrees by qualified adults, and thereby to afford them access to more productive roles in our communities.

In the granting of credit by exam, we are simply being faithful to the traditional concept that the goal of education is knowledge. As we know, the pursuit of knowledge has all too often been obscured by emphasis on the symbol of its attainment, that is, the degree. Hence the irony that in order to serve effectively the adult who has educated himself, we are obliged to find ways to convert the hard coin of his knowledge into the paper currency of degree credit.

A useful way to do this is through credit-by-exam programs. On many of our campuses local "course challenge" procedures exist. These typically permit the student who has mastered the content of a particular course through independent study or in a non-collegiate context to short-circuit the in-class instructional phase and simply take a final exam for the course.

Some state agencies have developed their own subject matter examinations. Our recorder, Dean Roy Ilowit of C. W. Post College of Long Island University, is familiar with the College Proficiency Examination Program sponsored by the New York State Department of Education. Later on you will have a chance to question Roy about that program.

Now to my mind, by far the most significant recent development in the credit-by-examination field is the College-Level Examination Program. This program, made available on a nation-wide basis just one year ago, places within the reach of every one of our adult student clients a standard instrument for converting life experience into college degree credit.

We have an authority on the College-Level

Examination Program with us today as our resource person. While in a sense he is a guest, he is by no means a stranger to AUEC conventions or personnel. Nathaniel C. Allyn is Associate Director of the Council on College-Level Examinations of the College Entrance Examinations Board. I have long anticipated a chance such as this to hear Nat give us an up-to-the-minute report on the CLEP program, to have him share with us what it is, how it started, and in particular, how it can benefit our programs and our students. Mr. Allyn, the floor is yours.

Remarks on Subject by Nathaniel C. Allyn

1. Cited three examples of adults who suddenly felt need for a college degree with a little, with some, with great deal of preparation (all levels).
 - (a) First two incidents - CLEP used for advanced standing.
 - (b) Third case - Columbia Univ. - is up for study now - their admission office has a problem - great deal of very good general knowledge - demonstrated through the CLEP.
2. Some details of General Examination - as differentiated from the
 - (a) Subject examinations - in specific areas - now 30 available - eventually hoping for 200.
 - (b) Exams available for entire institution if so desired.
 - (c) ETS (Educational Testing Service) at CEEB make up exams.
3. General Comments.
 - (a) CLEP - designed primarily for adult student whose background is very confusing - want to be admitted with advanced standing.
 - (b) However:
 - (1) Univ. of Pitt. has elected to require all transfer students to take General Examination.
 - (2) Boston Univ. has adopted subject exams for all.
 - (3) American Univ. - general exams - for advanced standing.

(4) Cited several other examples.

(c) Conclusion - how translate experience and knowledge so that the adult can be given credit in the traditional program. NYS has same program - CLEP is just bigger. Has done a good job of supporting the program.

Question and Answer Period

- Q. How does adult student in comparison to H.S. recent grad?
- A. Yes! We do have material. Several sources of statistics most important of which is USAFI which uses general exam of CLEP. Built-in excellent source involving 50,000 people. Results: Between 18-20% who have never been to college who scored at or above 50% for baccalaureate credit.
- Q. American U. has problem - only gives credit for above 80th percentile.
- A. Much too high to allow. Why not make 50th percentile?
- Q. Advanced standing for Subject Exams.
- A. Most people use for awarding of credit rather than advanced standing. No listing of 265 of 400 institutions right now which list details. Each institution sets its own regulation.
- Q. May anybody take exams and are accrediting groups concerned?
- A. Anybody may take exam - accrediting bodies not involved. Any college can test up to 200 students - to gain experience and establish institutional norms.
- Q. What does an institution gain by using CLEP subject exam in place of own final?
- A. Always discouraged by institution - exams usually not well prepared. In addition, can take exam elsewhere. Lose a lot of best students because work not challenging and repetitious. Too many waste time.

Q. Apparent weakness is fact that short answer test?

A. True - normal argument. May also ask for essay question test.

Q. How are results figured in cumulative average?

A. Usually handled same as transfer credit.

Q. Any correlation with advanced placement exam?

A. Differs in that it is "wired-in" to specific H.S. courses. Some comparison done. Found correlation very high. Should be combined and will happen.

Q. Fordham has trouble with Gen. Exam. to determine number of credits.

A. Largest number of units 60 - smallest 15. All of this is solely and entirely up to individual institution.

Q. How widespread in use for credits and/or placement?

A. 400 give - 270 guarantee credit. Educated guess is possible. 2 years of credit for General Exam. Units for specific exams. Sooner or later somebody will ask purpose of undergrad education and how much time should student really spend in residence.

Q. Could you recommend basic texts for review for subject exams?

A. Ultimately we will have to set up a prep course and suggest bibliographs.

Q. Is it conceivable student may be able to pick up a book and pass exam?

A. Definitely not. Exams are constructed in such a way that it simply can't be done. 15% are recall - 35% interpretive (format).

Q. Does exam vary from year to year?

A. So far not revised - but at least two forms on each subject - can't take same form.

Q. How about lab experiences for science?

A. Exams do test lab ability but not well enough - faculty may make student take lab section.

- Q. Is it possible that figures you make available on mean national scores there could be some breakdown for specific students?
- A. Can do for particular institutions - but - that's it. Only really otherwise supply national norms and averages.

Conclusion

Hard to conclude but had to do so. Key thing is how to get faculty or whomever to approve these ideas. All departments want to grant advanced standing--first thing to do is convince them--usually easier with older men.

BUSINESS AND INDUSTRY, OUR PARTNERS OR RIVALS

Chairman: Thomas J. Bryde, Iona College
Resource: Jay C. Beecroft, 3M Company
Recorder: Kenneth V. Henninger, Illinois Institute of Technology

Two spirited sessions were held with a fine presentation by Mr. Jay L. Beecroft, Director, Education and Training, of the 3M Company, and some lively questions and comments from the groups present. Thirty-six attended the morning session and twenty-four were present in the afternoon. Mr. Beecroft mentioned two problems in industry with employees that are attitudinal:

(1) Industrial Momism - It's up to the company to train us, and (2) how to motivate older employees. In developing an employee on the job they go through five phases; the honeymoon phase, make it or break it, on top of the job, leveling off and the dropping off phase. During these periods companies are concerned with obsolescence, technical knowledge and human skills. Many of the company problems are in the latter area and Beecroft stated that educational institutions are

not giving enough help in communicative skills. Mel Fuller asked for suggestions on how universities could help in meeting the needs of motivating older employees. Beecroft answered that industry has given the idea that the only way you can progress is through management. He said that industry should build challenging jobs for its employees. Mr. Beecroft then presented two charts that gave some insight into Employee Education-Alternatives and Conditions for Development. Since these charts were developed in detail by Mr. Beecroft and the resulting interest of the persons attending the panel we are presenting both charts. (See pages 108 and 109).

In the discussion that followed some of the questions raised by the persons attending were:

Why do some companies only pay for job related courses and not for Liberal Arts courses?

Do short courses meet some of the company needs?

What is the social role of industry?

What about companies raiding the campus with their checkbooks taking faculty from teaching functions for consulting work?

Question arose concerning the primary objective of a company being--to market a product or the profit motive?

Mr. Beecroft stated that the 3M Company will hire students without degrees and this brought about a considerable amount of disagreement. Beecroft stated that the A student made the best researcher and the C student the best manager.

Both sessions ended with questions still being raised and all agreed that this topic and Mr. Beecroft's presentation were very timely.

	CHANGE IN KNOWLEDGE	CHANGE IN ATTITUDE	CHANGE IN ABILITY	CHANGE IN JOB PERFORMANCE	CHANGE IN JOB OPERATIONAL RESULTS
PARTICIPANT CHARACTERISTICS	SUFFICIENT IQ	FLEXIBLE ATTITUDE ON PART OF PARTICIPANTS	NON-CONFLICTING HABITS OR PERSONALITY TRAITS		
	SUFFICIENT MOTIVATION	AGREEMENT WITH THE SPIRIT OF THE MATERIAL TO BE LEARNED			
LEARNING EFFORT	DIRECT METHOD OF INSTRUCTION (PROGRAMMED LEARNING, LECTURES, FILMS, READING AND SO ON)	DISCUSSION OF ON-THE-JOB APPLICATIONS AND PERSONAL BENEFITS	PRACTICE OF DESIRED ABILITIES	OPPORTUNITY FOR ON-THE-JOB PRACTICE OF NEWLY ACQUIRED ABILITIES	
	COMPETENT INSTRUCTION		CORRECTIVE TRAINING (THERAPY) TO CORRECT UNDESIRABLE HABITS AND BEHAVIORAL PATTERNS		
LEADERSHIP CLIMATE		NEUTRAL OR POSITIVE ATTITUDE OF SUPERIOR TOWARD DEVELOPMENT	SUPERIOR'S ATTITUDE AND EXAMPLE CONSISTENT WITH DESIRED CHANGE	COACHING, COUNSELING, AND PERIODIC PERFORMANCE REVIEW BY SUPERIOR CONSISTENT WITH DESIRED PERFORMANCE	PERFORMANCE APPRAISAL BY THE SUPERIOR BASED ON PRACTICES TAUGHT IN THE LEARNING PHASE
ORGANIZATIONAL CLIMATE		GOALS, TOP-MANAGEMENT, PHILOSOPHY, AND POLICIES CONSISTENT WITH LEARNING PHASE		PHILOSOPHY, PRACTICES, AND PRECEDENTS OF THE POLICY-MAKING EXECUTIVES CONSISTENT WITH DESIRED MANAGER PERFORMANCE	TOP MANAGEMENT ACTIVE SUPPORT AND INTEREST IN DEVELOPMENT INCENTIVE SYSTEM DESIGNED TO REWARD PRACTICES TAUGHT IN THE LEARNING PHASE
ORGANIZATIONAL CULTURE		CULTURAL CONDITIONS AND SOCIAL BELIEFS CONSISTENT WITH DESIRED ATTITUDES		INFORMAL GROUP RULES AND STANDARDS CONSISTENT WITH DESIRED CHANGE	POSITIVE EMPLOYEE AND INFORMAL GROUP ATTITUDES TOWARD DESIRED CHANGE

EMPLOYEE EDUCATION-ALTERNATIVES

EMPLOYEE EDUCATION-ALTERNATIVES							
		IN-HOUSE		TUITION-REFUND			
		STAFF- TAUGHT	NONSTAFF- TAUGHT	DEGREE RELATED		NONDEGREE-RELATED	
				JOB- RELATED	NONJOB- RELATED	JOB- RELATED	NONJOB- RELATED
CORRESPON- DENCE	CLASSROOM	1.	2.	7.	8.	13.	14.
	EMPLOYEE TIME	3.	4.	9.	10.	15.	16.
		5.	6.	11.	12.	17.	18.

NON-CREDIT CERTIFICATE PROGRAMS
A MOVE TO ESTABLISH STANDARDS

Chairman: Paul E. Hadley, University of Southern
California
Resource: William L. Turner, North Carolina State
University
Recorder: Gayle Childs, University of Nebraska

The Chairman, Paul Hadley, began by reviewing the purpose of the meeting and providing a brief overview of developments to date. He indicated that early in national discussion of this topic as listed above, it became apparent that the term "non-credit" invoked negative connotation and that the term "short-term learning experiences" should be used instead. He introduced William L. Turner, Resource Person for the group's meeting, who, in relation to his work as Coordinator of the State Technical Services Program for North Carolina, is serving as Chairman of a National Task Force on a Uniform Unit of Measurement for the Recognition of Continuing Education and who is also Chairman of the National University Extension Association Committee on a Crediting and Certification System for Continuing Education.

Mr. Turner distributed a chart which showed that, for most people, the period of formal education had ended by age twenty-two to twenty-four and that the very large area represented by the remaining years of life becomes the domain of continuing education. He pointed out that, since the continuing education portion of one's life covers such a large span of time, it is imperative that his educational activities during this period exhibit some organization or structure. Some structural element or unit is needed around which to organize continuing education experiences. This unit is temporarily being referred to as the "continuing education unit" or CEU.

Such a unit will make it possible for educational institutions, employees and government to have some way of keeping track of what people have done

educationally and to help people in making plans for the future.

The need for this kind of accounting has been apparent for some time. Recognition of the need led the U. S. Office of Education, the U. S. Civil Service Commission, the American Association of Collegiate Registrars and Admission Officers, and the National University Extension Association jointly to sponsor a Conference, July 1 and 2, 1968, to explore the desirability and feasibility of developing a uniform unit for measurement of short-term learning experiences. Forty-three persons representing thirty-three organizations, representatives of business, industry, labor, universities, federal agencies, and professional groups attended the conference.

At this conference it was pointed out that inadequate data are available on such continuing education activities as short courses, conferences, institutes, seminar workshops and correspondence courses, a situation quite different from that which prevails in regard to regular credit work. There was consensus on the part of representation of groups present that a uniform unit of measurement for short-term learning experiences was needed by colleges and universities for internal reporting and planning and for satisfying students that they are getting a certain quantity of a valuable product; by students to assist them in getting jobs, for advancement in pay or rank, and as a step toward greater professionalization; and by employers for hiring, promotion and planning.

Other points agreed upon were that:

(1) The need is for a uniform system of measuring short-term learning experience and need for developing a system of credits toward professional certification.

(2) Any program developed should cover para-professional as well as professionals, and

(3) That an eight-man task force should be appointed to develop a program for study of the

feasibility of a uniform unit for measuring continuing education programs.

The task force was appointed. It met on October 15, 1968. It affirmed the need for such a unit and considered the matter of defining the unit. Some points made were that:

- (1) It should be a simple, unbreakable unit.
- (2) It should be applicable to a planned and organized educational experience.
- (3) It might well be based on contact basis.
- (4) It should be applicable to a variety of educational situations, and,
- (5) The names "continuing educational unit" appears to be suitable.

It was agreed that pilot programs to determine feasibility would be desirable and should be started as soon as definite guidelines are available.

Mr. Turner emphasized, in conclusion, that the CEU is designed to supplement or even parallel, but is in no way designed to overlap, mix with, or supplant the existing system of academic credit.

Chairman Hadley introduced Morris Ullman, U. S. Office of Education, who is a member of the eight-man task force referred to above. Mr. Ullman complimented AUEC on having established with NUEA a Joint Committee on Data and Definition and pointed out that the annual reports of this Committee represent a beginning in reporting student participation in continuing education programs. He also mentioned that this Committee has assisted the U. S. Office of Education in developing procedures for collecting information on non-credit activities of colleges and universities. The first such survey was conducted this year and over 2000 reports of 2400 sent out have been returned to USOE. He referred to some of the difficulties encountered in

trying to collect such data when no uniform unit of measurement exists.

Group Discussion

The Chairman opened the meeting for discussion and a number of questions were raised. One had to do with the possibility of reducing attendance to a full-time equivalence basis as some institutions now do. It was pointed out that this is not simple to do and the system is by no means universal.

Another question related to the size of the CEU. How many contact hours would be included in a unit? This has not yet been determined.

There was some concern that students in non-credit courses, when awarded continuing education units, might ask for credit. This indicates the need for standards and guidelines to distinguish clearly between credit and CEU programs. Some institutions now permit students who have taken non-credit courses to qualify for credit by examinations just as students who have prepared themselves in other ways may qualify for credit by this procedure.

A comment was made that students who move about the country and shift from one institution to another would find the continuing education unit useful in establishing the nature of their previous education.

In response to a question concerning when the CEU plan might become operable, it was answered that this is impossible to say at the moment. The whole question needs study and research and some pilot programs to determine efficiency.

In regard to a question about including such things as welding, beginning arithmetic, and other courses of this nature, it was pointed out that the system is expected to apply to programs of college level to the extent that that can be determined.

Some dissenting opinions regarding the need for

or desirability of this type of measurement were expressed. There is a concern that establishment of a uniform measuring system will restrict the degree of freedom which now exists in the offering of non-credit programs and will lead to some of the restraints now imposed on credit offerings. It was mentioned that at a time when those involved in the offering of credit programs are seeking to reduce the restraints of that system, those in continuing education may be moving to set-up a system which will enforce undesirable restrictions on non-credit offerings. Those who support the CEU concept believe that their fears are exaggerated and that establishment of a uniform system of measuring participation in short-term educational experiences will be of primary benefit to users of educational outputs but will also be useful to institutions in their future educational planning.

DEGREES ESPECIALLY FOR ADULTS

Chairman: Carl E. Hiller, Queens College of the City
University of New York
Resource: Kenneth Wheeler, Boston University
Recorder: Ben Zeff, The George Washington University

Dr. Wheeler described the programs conducted by Boston University which are included in the Metro Center in Boston. There are available undergraduate degrees in Liberal Studies and a graduate degree which requires year-long seminars in the Natural Sciences, Humanities and the Social Sciences.

Mr. Zeff described special degree programs at the graduate level in Administration and in Education. Programs call for innovation in that individual studies and periodic seminars replace the traditional classroom schedule.

Dean Russell Smith talked about the New York University Associate Degree program. This is a four year effort with required courses in the Humanities,

Social Sciences, Natural Sciences and one inter-disciplinary area. NYU also has a trimester plan covering 45 weeks. The feature of one NYU project is its flexibility in course construction as it applies to inner city students who do not meet college entrance requirements. There are 600 students in these programs about half of whom are black.

The discussion centered on the need for quality control of part-time faculty and curriculum. Standards must be high to insure maintenance of integrity and acceptability.

Costing was a major concern. Most programs are self-supporting although some are partially subsidized by the parent university or foundation grants.

It was agreed that the five steps necessary are:

1. Survey educational needs of the adult community.
2. Determine compatability with existing campus programs and standards.
3. Secure approval and support of campus agencies i.e. college deans and admission officers.
4. Procure qualified faculty and provide adequate counseling and guidance to students.
5. Plan and execute an aggressive promotional publicity program. The hope was expressed that the use of semester hours as a unit of measurement of achievement and a determinant of qualification for a degree could be phased out and a plan to measure knowledge achieved replace it.

C.

PROBLEM CLINICS

* * *

STUDENT PERSONNEL SERVICES

Chairman: Myron Spohrer, Washington University of
St. Louis
Recorder: Eleanor Y. Alsbrook, University of
Louisville

The Chairman, Dean Myron Spohrer, opened the meeting with provocative questions: (1) What can Student Personnel Services do for the inner community adults? (2) How can we assist them in reaching their goals and aspirations?

Dean Spohrer stated that the inner community adults in his city were largely blacks. He felt that the Evening College has an opportunity and a responsibility to recruit (actively recruit) students from the inner community. Evening College must make it possible for the black adult students to move forward at their own pace until they are a part of our regular academic community. We must help them to become the kind of persons that they want to become, thus courses and programs must be appropriate for their needs. Too many students are lost because our colleges apply rules, many archaic, in an inflexible manner. Many students are eliminated because they fail in their initial course. Therefore, we must provide programs that do not result in instant failure because these students may have the ability to succeed but may not be ready for what the college has to offer, or for college life in general. Student personnel services must induce the student into the mainstream of academic life; the period of time for this function should be indefinite.

Other points brought out were: Fears and

uncertainties are factors with some of the adults in the inner city, thus there is a great need for understanding, pre-induction counseling, tutorial services, painless registration procedures and orientation procedures that will help to alleviate some of the fears.

Our great panelist, Mrs. Esther Kronovet, spoke to our group on "Current Practices in College Orientation Programs for Adults." This was a study that was initiated in order to identify current goals and policies in orientation programs for adult evening students. A fifteen item questionnaire was sent to 178 AUEC members' institutions. The questionnaire was designed to provide information with respect to (a) current goals and policies, (b) the role of faculty and administration, (c) the role of graduate students, and (d) kinds of reading materials that are incorporated into the program.

The findings, based upon the responses from 145 colleges and universities, indicated the following:

1. Orientation programs are offered for new adult students at 32% of the institutions that responded to the questionnaire.
2. Programs range in duration from one session to an academic year.
3. The most frequently reported goals are to introduce the student to the college and its facilities, and to clarify questions of concern to the adult student. Six per cent of the colleges provide a discussion course for exploring a variety of topics and issues.
4. The number of course credits for orientation ranges from one credit to six credits.
5. Faculty members from regular departments are involved at 11% of the institutions and 6% of this group receive compensation as part of their full-time teaching appointment.

6. Thirty per cent of administrative personnel are involved in the program. However, only 3% of this group receives additional financial compensation.

7. Three per cent of the institutions report that graduate students are involved in their programs as resource persons.

8. Only 8% of the institutions use reading materials and these are primarily in the form of handbooks, bulletins, and "how to study" manuals. When reading materials are used, both faculty and administration are responsible for their selection.

9. Six per cent of the institutions previously offered orientation but have abandoned the program. On the other hand, among those institutions that do not have orientation programs at the present time, 19% reported their interest in offering orientation in the near future.

Discussion from the floor included topics and programs now in existence in other universities in the evening for adult students.

1. Placement offices, admission offices, book stores, eating facilities, health services, financial aid offices are now remaining open in the evening. It was felt that this could only be done with the strong support of our Evening College dean and with inroads into the entire college. Some felt that evening students should be encouraged to insist on these services.

2. Need for more full time faculty who would feel more responsibility to the evening students.

3. Need for more student involvement.

4. Need for better facilities for evening college personnel.

5. Need for better communication with Deans of Students and other day student personnel administrators.
6. More publicity in the inner community about evening college programs; using students from these areas and possibly recruiters, as well as college administrators, to visit groups within these communities.
7. Providing special programs, such as SEEK, for the inner community adults.
8. Providing more financial assistance, counseling and tutorial services to the adults in the inner community.
9. Enlarging upon the orientation program, both formed and voluntary.

In closing, it was made clear that the inner city students must be given assistance in helping them deal with problems created by their environment and, as evening colleges, we must help them to participate in the formation of programs which will govern and influence their future.

REGISTRATION PROCEDURES

Chairman: Cecil L. Dobbins, University of Akron
Recorder: Marvin E. Hartig, University of Evansville

Even though attendance at this session was small, participation in the discussion was lively and at a more "advanced" level of complexity, e.g., electronic data processing systems as opposed to hand sorting just a few years ago.

Cecil Dobbins explained Akron's registration system and showed some of the forms and reports involved. Theirs is a very sophisticated system, primarily due

to the report requirements of the State Board of Regents. He also indicated some of their control methods, e.g., totaling the alpha numbers. All of the data is in electronic storage, replacing 11 cards previously used! He also pointed out some of the handicaps of the system and especially the publishing of a combined day and night schedule which impeded promotion.

Throughout the discussions, questions resulted in tabulating existing policies at the institutions represented. These are some of the major findings, but please remember the percentages are not necessarily true universally since only 14 institutions (8 public, 6 private) were polled:

How many use EDP rather than manual registration:	50%
How many on quarter system:	40%
How many do their own registration:	60%
How many conduct a "long" registration:	80%
How many <u>require</u> departmental advisor's OK:	30%
How many have student parking fee:	75%
How many have faculty parking fee:	25%
How many have some form of student identification:	55%

"Drops and Adds" received much attention. Cincinnati, where their approximate 30,000 enrollments result in almost 10,000 changes, use an "optical scan" system to process the drops and adds, and the computer produces up-dated forms for the faculty. Of those present, 60% charged no fee for drops and adds, while the others charged from \$2 to \$5 per change.

The final items discussed concerned the number of new students each Fall. The per cent of new students reported by those present ranged from 25% to 50% each Fall. The implications of this is that a registration system needs an efficient method to get basic data on each new student into the "computer."

PROMOTION OF PROGRAMS

Chairman: Thomas C. Palmer, Texas Christian
University

Recorder: David N. Bean, University of Tennessee

This discussion was centered around the topic of promotional techniques for non-credit programs offered through the various institutions represented. As the session progressed, interest was also shown in promotional programs for credit courses as well.

A number of promotional approaches were presented. A unique method was distributing a copy of the quarterly schedule with the monthly statement from a local bank. Others included saturation mailing lists, "rifle-shot" direct mailings, newspaper advertising, and news releases on new or unusual course offerings.

"Occupant" mailings were discussed in some detail. There was no consensus as to whether this approach is good or bad, but it was pointed out that such mailings into carefully selected socio-economic areas have proven to be quite successful.

It was concluded that one of the major problems, if not the major problem, in promoting educational programs is to correctly identify the market one wishes to reach. One method of determining this market is to study the composition of the class and attempt to identify what type person takes what type course. Also it was suggested that students be given the opportunity of evaluating their classes and to suggest what might be offered in subsequent quarters or semesters. If either of the above approaches were used, perhaps the future course offerings could be altered to meet the desires of the students.

The meeting ended with two primary observations: First, a thorough evaluation should be carried out of any and all attempts at program promotion and secondly, whenever advertising of any sort is used, quality should be stressed on every hand. These two tenets of

educational promotion programs will enable an institution to maintain a well-rounded advertising campaign.

ADMISSION AND TRANSFER

Chairman: N. Lee Dunham, Baylor University
Recorder: Donald M. Searcy, University of Southern California

Although less than 10 people were in attendance, a lively discussion ensued after introductions and opening remarks by the Chairman.

The principal problem area of interest to the group was that of admission requirements. None of the institutions represented require matriculation of students for non-credit programs; all of them do require it for credit courses, whether degree-oriented or not.

Brief descriptions of the admission policies of the institutions represented revealed that there is a recent trend toward more flexibility in the admission process for all students toward allowing more credit by examination, and toward an increase in the number of both adult and younger students admitted on provisional or probationary status. The opinion was expressed that the criteria of admission used for the student whose education had not been interrupted are less meaningful or predictive of success with students who have been away from formal instruction for one or more years. Central to the entire discussion was the feeling that the tests currently available are not really predictive of success. There is a great need to be able to assess more accurately the potential student's motivation, repeatedly suggested as the single more important criterion for success. It was the consensus of the group that most institutions operate on the assumption that motivation, although not measurable, increases with chronological age.

One additional point was made several times in the discussion. Although institutions are more flexible in admitting adult students in particular, it is not the intention (nor does available evidence suggest) that standards are being lowered.

THE PART-TIME FACULTY

Chairman: Frank R. Neuffer, University of Cincinnati
Recorder: John P. Donohue, The Loop College of
Chicago City College

Dr. Neuffer opened the meeting by telling those in attendance they would determine what was to be discussed. Someone asked, "What is the trend in giving faculty rank to part-time faculty?" Some colleges do give rank but those such as S.U.N.Y. at Buffalo use the prefix "adjunct." Some few colleges make the distinction in their pay scale rather than awarding rank.

How do you establish a pay scale for part-time faculty? Is it a percentage of the full-time salary scale? Is it determined by the amount of money available for part-time faculty salaries? There seemed to be no agreement in the group as to what was the best method for payment of part-time salaries. Each school reporting had a different method for compensating part-time faculty. Most respondents indicated how they paid their part-time faculty rather than why they paid what they did. How is the evening faculty evaluated for rank and salary? In some schools the departments recommend to the evening administrator and the decision is then made by him. Does anybody pay by the clock hour? Just a few. Some make a distinction between studio, lab and lecture hour. The two former receive less remuneration than the lecture hour; e.g., Purdue for lab hour $\frac{2}{3}$ of lecture hour; at Cincinnati 90% of lecture hour for lab hour. Do some pay more for upper level courses? Only one school.

Do some schools have tuition remission plans for

3

part-time faculty? Cincinnati for the faculty only; Florida Jr. College and Louisville for wives only.

What schools have orientation programs for part-time faculty? Six have faculty handbooks for part-time faculty. Brooklyn College has an orientation program sponsored by the Faculty Club. Each department has a deputy department chairman. A "Committee on Effective Teaching" conducts a colloquium for ten weeks. The new faculty meet with senior faculty members. Each participant is paid one semester hour for participating.

How many evening college administrators teach on regular basis? Twelve in the group indicated that they did for no extra compensation. Discussion followed both pro and con on this matter. What is the policy on overtime or overload for full-time faculty? Some favored it with specific limitations; e.g., Brooklyn no more than 8 hours and others allowed no overtime.

Is it an ideal to have all your faculty full-time? Recommended for LAS faculty but not business faculty. If you are offering courses, use part-time faculty extensively; if you are offering programs, you need full-time faculty for counseling and other services.

COMMUNICATING WITH THE PART-TIME STUDENT

Chairman: Daniel R. Lang, Northwestern University
Recorder: Curtis H. Moore, Rockford College

A brief introduction to the subject was made by the Chairman, suggesting there were two phases in the area of communication between evening students and the administration. One phase was that of international and inter-institutional communication represented in part by the International Evening Student Association.

The other phase about which the discussion of the afternoon would revolve was that of communication on the local campus. Following the brief introduction,

members of the group introduced problems they had and others presented solutions they had found useful.

All agreed every institution had its system of counseling; and programs of promotion involving bulletins, pamphlets, single program brochures, student handbooks and special regulations sheets. A few had some form of student advisory councils or forms of student government.

The discussion period was devoted mostly to the problems of the individual student drop-out; the retention of students. Suggestions included correspondence with the student who withdraws asking for information on the reasons for withdrawal; personal conferences with the faculty member involved or the dean. Reasons for withdrawal experienced by those attending the meeting were: moving to another location, the draft for military service, marriage, et cetera.

One person raised a very important policy question regarding the responsibility of a university or college toward adult students. Is the institution obligated to follow-up withdrawals? The basic need for a sense of responsibility was to encourage continuance but the institutional need was probably as important. It is necessary to know why a student leaves to give guidance to the administrator of the evening program. Follow-up procedures included an anonymous questionnaire mailed to the student with a stamped, return envelope included.

One form of communication with students came out of an attempt to solve students' home and family problems with study. A wives' program has been organized and once a month the wives came to campus for a social event. Frequently a presentation on evening student campus life and study needs are arranged as part of an evenings' program.

Student Councils were discussed, briefly. There was no consensus that this is a solution. Apathy on the part of the students presents a major problem in the development of a council. Its greatest contribution

can come when it is organized by students as an expression of this need for a voice in communication with college authorities. Often, however, it needs pump-priming by the administrator.

Specific student government councils may not be as necessary or helpful as a selected group for advisory purposes might be. Group conferences at extended coffee breaks were suggested or an orientation hour early in the semester using part of an evenings' class time.

The group ended the discussion with much to be covered and suggests that a fuller session or a greater part of a convention be given over to this subject.

EVALUATING THE FORMAL RECORD OF THE ADULT

Chairman: Elzberry Waters, Jr., The George Washington University

Recorder: Adelaide H. Jones, Drury College

Although the group was small, Mr. Elzberry Waters, Jr., Chairman, decided to have an informal discussion of the scheduled topic.

He opened the discussion by making the following statement:

"A basic national concern of our times is the unrealized potential of millions of our citizens. A great majority of the adults in this country have left school, for one reason or another. Some before they were graduated from high school or college. Others who graduated from high school or college in past years and would like to pursue a higher degree. Both categories require evaluation.

Not only is the enrollment of adults in higher

education growing rapidly but enrollees are coming from different socio-economic and age groups. All the way from the retired individual to the disadvantaged. These people are not unintelligent, just un-educated.

This diversified adult student body has generated a great deal of controversy among evaluators concerning admission policy--at least at our university.

At this time, as a point of departure, without attempting to structure our discussion, I would like to toss out the following question:

What policies or tools do your institutions employ in evaluating the adult, and do you feel that they are in line with the real world?

Following this opening statement, those present discussed these two topics:

1. Admission tests including CLEP.
2. The age of credits.

The participants agreed that admission tests of some kind were helpful but that using the same test for adults as for teenagers is a doubtful practice. It was also agreed that the adult student should not be judged entirely on the basis of tests and that a policy approving the admission of students to a limited number of classes before any tests are given may be desirable in some cases.

The question of the amount of credit which is allowed for CLEP examinations, USAFI, and correspondence courses was discussed. There was no agreement on a policy.

As to the age of credits which are acceptable for transfer, there seemed to be no standard policy. Some thought that a student with a poor record some years

ago should not be entirely disqualified because of it. Others thought that the student's past record should be recognized and that he should be expected to "live it down." One institution said that grades lower than average were not acceptable for transfer but that the courses involved were not of necessity repeated. Another stated that if credits are older than fifteen years the student is asked to validate them.

PART IV

ASSOCIATION BUSINESS

130/131

ASSOCIATION OF UNIVERSITY EVENING COLLEGES

Annual Meeting
November 10 - 14, 1968

San Francisco, California

President Huffman opened the first General Session of the AUEC's 30th Annual Convention at 9:30 A.M., November 11, 1968.

Business Session - November 11, 1968

Call to Order

President Huffman called the Business Session to order at 3:00 P.M., November 11, 1968.

Tribute to Deceased AUEC Members

At the suggestion of President Huffman, the entire audience stood for a few moments in silent tribute to the memory of our beloved members and outstanding leaders in the Evening College movement who passed away during the current year:

Chester L. Appleton, Jr., Head of Business Administration Department, Evening College, Drexel Institute of Technology. Associate member.

Eugene Powers, President, Kansas City College of Osteopathy and Surgery. Associate Member.

James E. Tobin, Dean, School of General Studies, Queens College of the City University of New York. Institutional Representative.

Minutes

The minutes of November 7, 1967 which were published in the 1967 Proceedings were given formal approval.

Membership

At the request of the President, the Executive Secretary announced the following members admitted to AUEC since November, 1967:

Institutional

Admitted in March, 1968:

Francis T. Nicholls State College; A. F. Guidroz,
Director
Franklin and Marshall College; Joseph J. Gallagher,
Director

Admitted in May, 1968:

Marietta College; Jack E. Prince, Director

Admitted in November, 1968:

King's College; Joseph J. Kurpis, Director
Montclair State College; Robert E. MacVane,
Director
University of New Hampshire; Edward J. Durnall,
Director
College of Notre Dame; William A. Beaver, Dean
Regis College; George Williams, Director
Springfield College; James M. Kemp, Director

Associate

Admitted in March, 1968:

James R. Bryant, Northeastern University
James P. Glispin, University of Detroit
Patricia Lee Jackson, Hunter College

Admitted in May, 1968:

John H. Borgard, Loyola University (Chicago)
Richard D. Falvey, Babson Institute
Donald L. Peets, Sir George Williams
Gustav S. Rook, Northeastern University

Admitted in November, 1968:

Kenneth Burnham, Temple University
 Hilary A. Gold, Brooklyn College
 Hall H. Graves, Pratt Institute
 Herbert A. Marshall, Norfolk State College
 James V. Miracle, Christopher Newport College
 Thomas J. Murphy, Loyola (Chicago)
 Jules Mirel, Pratt Institute
 Robert T. Ross, Philadelphia College of Textiles &
 Science
 Mary Jo Shannon, Loyola (Chicago)
 Curtis M. Wright, Southern Methodist University
 Theodore L. Weber, University of Tennessee

Personal

Admitted in March, 1968:

Robert I. Bickford, Prince George's Community
 College
 William R. Gordon, Seminole Junior College
 David H. Holt, High Point College
 William H. Hurst, Peirce Junior College
 Jesse A. Mann, Georgetown University
 William Weifenbach, Union College

Admitted in May, 1968:

Camille D. Robinson, Tennessee A&I University

Admitted in November, 1968:

Hayward R. Bond, Cleveland State Community College
 Marian H. Deane, Portsmouth, Virginia
 T. A. Delegal, Florida Junior College
 Russell G. Hales, University of Utah
 William B. McCampbell, Northern Virginia Community
 College
 George W. Parker, Jr., Southern University in New
 Orleans
 Walter D. Schroeder, County College of Morris
 Joseph S. Treu, Peirce Junior College
 Carl E. Vickrey, Jr., Jefferson State Junior College

J. L. Yount, Polk Junior College
John S. Koral, Cuyahoga Community College

Membership Certificates

Membership Certificates were given by President Huffman to the new Institutional members.

Report of the Treasurer

The treasurer reported total cash receipts of \$15,124.07 for 1967-68 and disbursements of \$16,676.36. The current commercial bank balance is \$7,482.25. Other cash reserves are \$1,445.19. The savings bank accounts amount to \$11,427.95 making total cash resources of \$20,355.39. This is in harmony with the long-established tradition of the Association to maintain reserves approximately equal to the level of expenditures for a single fiscal year. The treasurer made the following explanations regarding the budget changes and authorizations by the Executive Committee: the publications overage was provided for by the Executive Committee from the reserves and since the billing for the publication was uncertain, the budget item was not raised. The item on travel was raised by increasing the budget. The item on convention expense was voted by the Executive Committee to cover the hotel expenses for Vice-President Huffman. The financial report was received. A detailed summary of the financial report is included as a part of the supplement of these minutes.

Galaxy Conference

Raymond Witte reported on the Galaxy Conference. The Galaxy Budget Committee, which is chaired by Dean Witte, has proposed a registration fee for the Galaxy of \$17.50 of which \$5.00 would be used for Galaxy expenses. The remainder will constitute a reserve fund which will be allocated to the organizations after all expenses had been met. There will be a place on the registration form to indicate the organization(s) to receive the individual share of the reserve fund. He reported that Dr. Eugene Johnson was working on a

contingency basis for exhibit fees. The program for the Galaxy will have two sessions, one on Saturday, December 6 and on Sunday, December 7. The time December 8-11 would be reserved for individual Association meetings. The Galaxy Conference will hire a conference director who will be responsible for scheduling, room assignments, brochures, public relations and registration. Dean Witte reported that the conference committee is hopeful of developing a meaningful statement on adult education. The public relations groups of the Association of Land Grant Colleges and State Universities will serve as consultants to the Galaxy Conference without charge.

Advisory Committee

Ernest McMahon reported that a Committee on Higher Adult Education had been appointed by the American Council on Education. Malcolm Knowles is to edit a book on Continuing Education and will include an up-to-date bibliography on higher adult education. An estimate of the number of copies which each institution might purchase should be sent by December 1 to Ernest McMahon or Howell McGee. The cost will be between \$1.50 and \$2.00.

Legislative Committee

Martha Farmer reported that Sol Jacobson, Chairman of the Legislative Committee, had been in the hospital and is now on sabbatical leave.

IAESC

President Huffman attended a recent regional meeting of the International Association of Evening Student Councils. They had planned to have a delegate present at the AUEC annual meeting but due to financial problems were unable to send him. Their President had furnished a copy of his report to President Huffman. This report will be published in the Newsletter.

Joint Committee

Howell McGee reported for the Joint Committee, noting that the statistical data for the past year was published and would be mailed to the membership immediately following the annual meeting. He also gave a brief report on the proposed plans of the U. S. Office of Education of the survey of selected adult education practices in higher education and the proposed current population survey.

The meeting was recessed at 4:30 P.M.

The meeting was reconvened by President Huffman at 9:30 A.M., Tuesday, November 12.

Constitution

President Huffman reviewed the Executive Committee's action on bringing the proposed constitutional changes to the attention of the membership. He noted that the Executive Committee had set aside this entire business session in order to allow for full and complete discussion on all of the proposed changes.

A motion was made that the Constitutional changes be considered Article by Article. The motion was approved.

It was moved that the changes in Article 11 as published in the Newsletter be adopted. The proposed changes were:

Section 1: Delete the word "evening" between the words "university" and "college."

Section 2:

Item 1 shall be changed to read: "Emphasize the importance of higher education for adults."

Item 4 shall be changed to read: "Provide for the interchange of information and ideas."

An item shall be added between Items 4 and 5 to become Item 5 and shall read: "Enlist the support of higher education in the learning endeavors of adults."

Item 5 shall become Item 6 and the words "and administration" shall be added following the word "faculty."

Item 6 shall be changed to Item 7 and shall be changed to read: "Focus public attention upon and encourage acceptance and understanding of the importance of higher education for adults."

Item 7 shall become Item 8 and the words following "... to the members" shall be deleted.

Item 8 shall become Item 9.

An Item 10 shall be added to read: "Publish a periodic Newsletter."

An Item 11 shall be added to read: "Publish a Proceedings of the annual meeting."

The motion passed.

It was moved that the changes in Article III as published in the Newsletter be adopted. The proposed changes were:

Section 2:

The words "or continuing education division" shall be added following the words "... of the evening college."

Item 1: The words "or continuing education division" shall be added following "... evening division."

Item 4: The words "or continuing education division" shall be added following "... evening education."

Section 3:

The words "or continuing education" shall be added following the word "evening."

A Section 5 shall be added to read: "The Executive Committee may name persons to Honorary Membership in the Association. They shall have all the rights and privileges of Associate members except there shall be no dues charged for this class of membership."

The motion carried.

It was moved that the changes in Article IV as published in the Newsletter be adopted. The proposed changes were:

Section 2: The word "four" shall be changed to "six" and the word "two" following "... for a term of" shall be changed to "three."

Section 3: Shall be deleted.

Section 4: Shall become Section 3.

There was lengthy and prolonged discussion relative to the Editor of the Newsletter. A substitute motion was made to consider Article IV Section by Section. The motion passed.

It was moved that the proposed changes in Article IV, Section 2 be approved. The motion passed. It was moved that Article IV, Section 3 be deleted from the current constitution. There was a lengthy discussion regarding the Editorship of the Newsletter. The question was then called for and a vote was taken. The motion failed. A point of order was raised that discussion be continued and the motion be reconsidered. A motion was made that the point of order be approved. The motion passed. Following further debate on whether the Editor of the Newsletter should be a member of the Executive Committee, a motion was made to reaffirm the action on Article IV, Section 3. The earlier action was reaffirmed.

It was moved that Article IV, Section 4 be approved. The motion failed.

A motion was made that Article V be approved with the proposed changes as published in the Newsletter. The changes were:

The title shall be changed to read COMMITTEES AND EDITORS.

Section 1: (a) The word "four" shall be changed to "six," (b) the words "chairman of the advisory

committee" shall be changed to "immediate past president" and (c) the words following "... advisory committee" shall be deleted.

Section 2: A sentence shall be added to read: "The immediate past president shall be the chairman of the committee."

Following Section 5 a Section 6 shall be added to read: "The President shall appoint (a) an Editor of the Newsletter and (b) an Editor of the Proceedings."

A substitute motion was made to consider the parts of Section 1 separately. The motion was approved. It was moved that Section 1, part (a) be approved. The motion carried. It was moved that Section 1, part (b) be approved. The motion was approved. A motion was made that Section 1, part (c) be deleted from the present constitution. The motion failed.

It was moved that the changes in Article V, Section 2 be approved. The motion carried.

It was moved that Article V, Section 6 be considered by parts. The motion was approved. It was moved that Section 6, part (a) be approved. The motion failed. A motion was made that Section 6, part (b) be approved. The motion carried.

It was moved that the changes in Article VI as published in the Newsletter be approved. The changes were:

Section 1: Delete the words "two years" after the word "fixed."

The motion passed.

A motion was made that the changes in Article VIII be approved as published in the Newsletter. The changes were:

Substitute "thirty days" for "two weeks." Substitute

"thirty percent" for "ten members."

The Secretary noted that in the Newsletter, Volume 16, Number 5 and 6, the proposed change was in error. The sentence "add in advance" after members was a typographical error and was not a part of the minutes of the Executive Committee as reported in the Newsletter, Volume 16, Number 3 and 4. The motion to approve the changes in Article VIII passed.

By-Laws

It was moved to consider the proposed changes in the By-Laws in total. The motion carried. It was moved that the proposed changes in the By-Laws be adopted. The proposed changes were:

Article I: Section 1: Delete the word "any."

A Section 2 shall be added to read: "For an individual to be eligible for the office of President or Vice-President he shall be an institutional representative."

A Section 3 shall be added to read: "Affiliate and Contributing members shall be eligible to serve on committees. No person shall serve on a committee who does not hold some type of membership in the organization."

Article III: Section 3: The following shall be added: "The Executive Secretary shall be bonded and the books of the Association shall be audited by a certified public accountant at least annually."

Section 4: Shall be changed to read: "The Editor of the Newsletter shall publish the Newsletter quarterly; the first issue shall be mailed to the membership of the Association by December 20, the second issue by April 1, the third issue by June 20, and the fourth issue by October 1."

Section 5: The words "Within ninety days after the close of the annual meeting" shall be added.

Section 6: The words following "... of their duties" shall be deleted.

Article IV:

Section 2: Shall be changed to read: "The Executive Committee shall meet immediately before and after the annual meeting and during the year as necessary."

Article V:

Section 1: The amount "seventy-five" shall be changed to "one hundred", the amount "fifteen" shall be changed to "twenty" and the amount "ten" shall be changed to "fifteen."

Article VI:

The following shall be added: "provided the proposed change in writing shall be given to the President prior to the meeting for inclusion on the agenda."

The motion to approve the changes in the By-Laws carried. It was moved that the action be reconsidered and that amendments be considered to the motion. The motion carried.

It was moved that there be an amendment to the motion for adoption by changing Article I, Section 2 to read: "For an individual to be eligible for election to the office of President or Vice-President he shall be an institutional representative." The amendment carried.

An amendment to the motion was made to delete the changes in Article VI. The amendment carried.

It was moved that the original motion to adopt the changes as amended be passed. The motion was approved.

Nominating Committee

President Huffman called upon Ernest McMahon, Chairman of the Nominating Committee to present his report. The slate of nominees were as follows:

Vice-President:	Clarence H. Thompson
Directors-at-Large for three years:	Bro. Emery C. Mollenhauer Melvin E. Fuller
Directors-at-Large for two years:	Frank T. Carroll, Jr. William T. Utley
Editor of Newsletter:	Robert W. Shaw

There being no further nominations from the floor, it was moved and seconded that the entire slate be approved as presented. The motion was carried unanimously.

The meeting was recessed at 11:50 A.M. It was announced that the meeting would reconvene following the luncheon on Wednesday.

The meeting was reconvened by President Huffman at 11:15 A.M., Wednesday, November 13.

Budget and Finance Committee

Frank T. Carroll presented the budget for 1968-69 and recommended its adoption. The motion was approved by the membership and the budget appears as a supplement to the minutes.

Guidelines for Excellence

President Huffman reported on the Guidelines and business. He had attended a meeting called by the American Council on Education. The gist of the meeting was that there is nothing associations can do to solve local problems. The associations can and should keep lines of communication open to discuss mutual problems.

CSLEA

President Huffman reviewed the closing of CSLEA. He

urged that action be taken to create a center which would be involved in a total commitment to higher adult education.

Convention Sites

The President asked the Executive Secretary to read the invitations. The Executive Secretary announced that invitations had been received from institutions from the following locations: Philadelphia, Pennsylvania; Chapel Hill, North Carolina; New York; Miami, Florida. A show of hands was taken on the proposed site for 1972 indicating preferences. A tally of the preferences follows:

Philadelphia	26
Chapel Hill	23
New York	54
Miami	74

Site selection is made by the Executive Committee and the above tally is a straw ballot to indicate the preference of those attending.

Following the vote there was some discussion concerning the site selected for 1971. No action was taken for a change of site.

Resolutions Committee

G. S. Demarest read the report of the Resolutions Committee. It was moved that the resolutions be considered separately.

1. Be it resolved that the Association extend its commendation and thanks to its outgoing President, William C. Huffman, for his eminently productive year in office and to his committees, particularly the Program Committee, for the successful organization of the 30th Annual Convention.

The resolution was approved unanimously.

2. Be it resolved that the Executive Secretary of the

Association of University Evening Colleges express the grateful appreciation of the Association's 30th Annual Convention for the hospitality provided by the City of San Francisco, by the University of San Francisco, and particularly by Father Gerald Sugrue, his staff and faculty.

The resolution was passed by a rising vote of acclamation.

3. Be it resolved that this Association commend and thank Gurth Abercrombie for the completion of his superlative work as Editor of the AUEC Newsletter and for his effectiveness in thereby helping to maintain the unity of this Association.

The resolution was approved by a rising vote of acclamation.

4. Be it resolved that the Executive Secretary convey the Association's profound sympathy to the families of Chester L. Appleton, Eugene Powers, and James E. Tobin, devoted members of the Association of University Evening Colleges, who are no longer with us.

The resolution was passed unanimously.

5. WHEREAS the member institutions of the Association of University Evening Colleges predominantly are urban institutions and are, therefore, especially concerned with and sensitive to the problems of our cities and their inhabitants, and

WHEREAS the National Advisory Commission on Civil Disorders (commonly known as the Kerner Commission) has identified white racism as "essentially responsible for the explosive mixture which has been accumulating in our cities since the end of World War II," and

WHEREAS the Association realizes that the educational programs of its members have a significant influence on the attitudes and opinions of the

nation's adult citizens, Therefore be it

RESOLVED, that the Association declares its recognition of the importance of the conclusions and recommendations of the Commission; and be it

RESOLVED further, that the Association hereby urges its members to intensify their efforts to increase public understanding of the nature of white racism and its role in fomenting civil disorder and of the kinds of corrective action recommended by the Commission and other responsible and interested authorities and be it

RESOLVED further, that the Association urges members to recruit students, faculty and administrators from minority groups.

It was moved that resolution number 5 be passed. It was moved that the motion be amended to delete the word "white" from the fifth paragraph. There was considerable discussion centering around the issue of whether all racism should be condemned or whether this was pinpointing white racism. A show of hands was asked for in voting on the amendment. The amendment was defeated. The original motion was called for and was approved.

6. WHEREAS The National Advisory Commission on Civil Disorders (Kerner Report) has presented documented evidence concerning the causes and effects of white racism as a divisive force in our urban society, and

WHEREAS The present National Administration has failed to strongly endorse or implement the Kerner Report findings, and

WHEREAS The recent national elections have provided additional evidence of national support for a candidate endorsing racism, and

WHEREAS The Association of University Evening Colleges, representing essentially urban

institutions, has a primary concern for educational programs to alleviate our urban problems, especially those resulting from racial tensions, and

WHEREAS President elect Mr. Richard M. Nixon has already stated the bringing together of all American citizens as one of his primary concerns, Therefore be it

RESOLVED That the Association of University Evening Colleges through its President and Executive Committee express its conviction to the President elect, Mr. Nixon that: 1) The recommendations of the Kerner Report be implemented and that 2) federally-supported education to change prevalent racist attitudes is required to bring all American citizens together, and be it

RESOLVED further, that this resolution be transmitted forthwith to the President elect, Mr. Nixon, over the signature of the President of the Association of University Evening Colleges, thus indicating this action taken by the Association's membership.

It was moved that resolution number 6 be passed. It was moved to ammend the motion by deleting paragraphs 2 and 3. A substitute motion was made to delete only paragraph 3. The substitute motion failed. The ammendment was approved. A motion was made to ammend paragraph 6 by deleting part 2. The ammendment failed. A motion to pass resolution number 6 as ammended by deleting paragraphs 2 and 3 was made. The motion carried.

Concluding Remarks

President Huffman expressed his appreciation to the Executive Committee and to the membership for their assistance to him and the Association.

Commendation to President Huffman

The delegates with a standing ovation commended President Huffman for his service to the Association. There being no further business, President Huffman declared the business meeting adjourned at 2:30 P.M.

Respectfully submitted,

Howell W. McGee
Executive Secretary

SUPPLEMENT I
FINANCIAL STATEMENT
1967-68

Detail of Cash Balances at September 30, 1968:

Bank account (regular account)	\$ 9,087.24
Membership application revolving account	1,604.99
University of Oklahoma account	159.80
Savings accounts:	
Norman Building and Loan Association	10,000.00
Oklahoma City Federal Savings and Loan Association	<u>1,309.20</u>

Total cash accounts at September 30, 1968 \$21,841.63

Income for 1967-68:

Dues:

Memberships:	
Institutions	\$12,225.00
Associate	1,335.00
Contributing:	
Association	100.00
Personal	465.00

Miscellaneous Revenue:

<u>Proceedings</u> sales	56.00
<u>Newsletter</u> sales	25.00
<u>Publications</u> sales	247.00
Gift	20.00

Savings Account Interest 527.01

Increase in membership application revolving
fund (excess of collections over expenses) 124.06

Total Income for 1967-68 \$15,124.07

Expenses for 1967-68

Publications:		
<u>Proceedings</u>	\$ 700.00	\$
<u>Newsletter</u>	3,000.00	3,000.00
1 Printing, roster, etc.	950.00	2,298.84
Office expense	100.00	80.15
Postage	425.00	397.02
2 Travel	3,250.00	3,051.03
Secretarial expense	4,750.00	4,357.10
Leadership Conference	1,500.00	290.79
Committee expenditures	500.00	228.10
3 Convention expenses	125.00	670.18
Annual dues to affiliated national organizations	375.00	375.00
Operating cost of Joint AUEC/NUEA		
Honorarium, Executive Secretary	1,100.00	1,100.00
Audit and Bond	100.00	100.00
Contingency	700.00	603.15
Total expenses for 1967-68	\$17,925.00	\$16,676.36

1. Additional funds were authorized by the Executive Committee for printing on November 4, 1967 and March 22, 1967. The budget was not changed since publication date and billing was uncertain.
2. The Executive Committee voted to increase the budget for travel on May 28, 1968.
3. The hotel failed to provide complimentary suites for President-elect Huffman. The Executive Committee voted to provide for the hotel expenses, which represents the expenditures above the budget item.

Note: The books are kept on the cash basis so that no income is reported until the cash is actually collected. For information, the accounts receivable balance on October 1, 1968 was \$536.08.

SUPPLEMENT II
REPORT OF THE BUDGET AND FINANCE COMMITTEE
Budget 1968-1969

Proposed Expenditures

ITEM

INCOME:

\$21,825.00

EXPENDITURES:

1. Publications	
(a) Newsletter	3,000.00
(b) Proceedings	1,000.00
2. Printing	1,000.00
3. Office Expense	100.00
4. Postage	500.00
5. Travel	2,500.00
6. Secretarial	5,000.00
7. Mid-Year Meeting	3,000.00
8. Committee	300.00
9. Convention	1,350.00
10. Dues	375.00
11. Joint Report	500.00
12. Honorarium	1,100.00
13. Audit	100.00
14. Contingency	1,000.00
15. Program	<u>1,000.00</u>

\$21,825.00

Budget ContinuedESTIMATED INCOME

Institutional Dues	\$12,750.00
Associate Member Dues	1,500.00
Contributing Member Dues	75.00
Personal Member Dues	500.00
Miscellaneous	
(Subscription & Publication)	500.00
Savings Account Interest	<u>535.00</u>
	\$15,860.00
Reserve Fund	<u>5,965.00</u>
	\$21,825.00

SUPPLEMENT III

REPORT OF THE COMMITTEE ON
STUDENT PERSONNEL ADMINISTRATION

In keeping with the theme of this conference, the Student Personnel Committee suggests that each institutional member review its personnel practices and procedures related to the effective and realistic induction of students from the inner community. What is being done to help black students from the inner community adjust to the new demands being placed upon them? It is realized that many institutions are making significant progress toward goals of this type. Many already have effective programs. Others, however, need to do more. Very often, orientation programs emphasize only institutional characteristics. It is felt that expectations of students, as well as expectations of the faculty and the institution should be considered. Certainly, better communication between students and the institution is important. Colleges can learn something from students. In fact, colleges often ascribe values to students which actually do not exist. It must be realized that students operate from a different frame of reference. Suggestions made by students could lead to significant changes. Recommendations regarding specific areas follow.

RECRUITMENT. A positive and active recruitment policy is recommended. Students from the inner community already enrolled in the institution could be asked to become recruiters. This group, of course, would work under the direction of an existing or newly appointed staff member who has knowledge about and connection with the formal and informal structure of the community.

FINANCIAL AIDS. Financial assistance must be provided if the inner-city adult is to be able to attend college. This problem, while different, must be solved. The financial aid officer of the college must render direct and indirect assistance. He must add to his duties financial counseling. Some assistance might be available through government sources. Business and

industry usually are willing to participate in tuition remission plans. College scholarships for the inner-city student should be provided. In addition, the college placement officer could help these adults find jobs that they have not heard about or could not get without the endorsement of the college. Without enlightened and positive financial aid programs, many will be denied an opportunity for self-improvement through evening college.

ADVISEMENT AND COUNSELING. Advisement should be initiated before the semester gets under way since it will influence the selection of courses and the need for remedial work if any. Individual counseling, which may be personal or supportive, must be available in the evenings for these students. Group sessions should be considered because they have the advantage of permitting students to share their concerns and provide help to each other. Each institution must determine at what point a student should be assigned a major advisor. Faculty should be made aware of the students' problems.

ADMISSIONS. Normal admissions criteria seems inappropriate for the culturally distinct adult. The polar point of view would indicate that all adult students should be admitted to college degree work simply on the basis of expressed desire to so participate. Provision should be made for preadmission counseling wherein an estimate can be sought regarding a candidate's apparent motivation and readiness to assume the burden of a part-time academic career. Factors such as employment and family responsibilities, interest, life experiences, etc., must be explored by the counselor and applicant. The precounseling session must be a warm awareness experience for the student so that he does not feel he is being turned around or not wanted.

ORIENTATION. The function of any type of orientation program should be to provide the students with a meaningful frame of reference with which to approach the university setting. Accordingly, the orientation session should be held immediately before the start of classes. This should be primarily information-giving

in nature with an opportunity to clarify questions. The questions and topics that emerge can also be further considered at the group counseling sessions during the semester.

REGISTRATION. Special advanced registration should be provided in order to make the procedures of registration as easy as possible. Simple forms are very important and, whenever possible, registration should be confined to one building.

SPECIAL PROGRAMS. The advisability of initiating pre-college programs of a remedial nature should be explored. They should be based upon the needs of the student population in the inner-city. After classes begin, tutors should be provided on a regular or informal basis. Alpha Sigma Lambda could take this on as a project and seek out others to help.

STUDENT UNIONS AND STUDENT ACTIVITIES. All evening students, including those enrolled on a part-time basis, should have the right to use all of the facilities and services of the Student Union Building. Special programs for the inner-city group should be developed. Some institutions open such facilities to community clubs, organizations, and churches, space permitting. Mutual participation in such activities by the institution and community should generate new insights and understandings. The inner-city adult student should be sent announcements or calendars of all student activities on campus such as concerts, speakers, and movies.

EDUCATION AND RESEARCH. In an attempt to evaluate the student personnel services in the light of the principles that have been pointed to in this report, the committee for the incoming year will make this their major function.

Respectfully submitted,
1968 Committee

Myron A. Spohrer, Chairman
Eleanor Young Alsbrook

Esther Kronovet
William Tracy

PART V
APPENDICES

158/159

ROLL OF PAST PRESIDENTS AND ANNUAL MEETINGS

<u>Year</u>	<u>Place of Meeting</u>	<u>President</u>
1939	New York City	Vincent H. Drufner University of Cincinnati
1940	Omaha	A. Caswell Ellis (acting for Drufner, deceased) Cleveland College
1941	Cleveland	A. Caswell Ellis Cleveland College
1942	Buffalo	George Sparks (acting for A. L. Boeck, resigned) University of Georgia
1943	Chicago	George Sparks University of Georgia
1944	Pittsburgh	Norman P. Auburn University of Cincinnati
1945	Philadelphia	Lewis Froman University of Buffalo
1946	New York City	Henry C. Mills University of Rochester
1947	Minneapolis	F. W. Stamm University of Louisville
1948	New Orleans	Rollin B. Posey Northwestern University
1949	Cincinnati	Herbert C. Hunsaker Cleveland College
1950	Denver	Frank R. Neuffer University of Cincinnati

ROLL OF PAST PRESIDENTS AND ANNUAL MEETINGS
(continued)

1951	Detroit	Robert A. Love City College of New York
1952	Atlanta	Cortell K. Holsapple Texas Christian University
1953	St. Louis	Henry J. Wirtenberger, S. J. University of Detroit
1954	Milwaukee	Willis H. Reals Washington University
1955	New Orleans	John P. Dyer Tulane University
1956	New York City	George A. Parkinson University of Wisconsin
1957	Montreal	William H. Conley Marquette University
1958	Louisville	Alexander Charters Syracuse University
1959	Pittsburgh	Richard A. Mumma John Hopkins University
1960	San Francisco	Kenneth W. Riddle Drexel Institute of Technology
1961	Cleveland	Richard A. Matre Loyola University (Chicago)
1962	Miami	Daniel R. Lang Northwestern University
1963	Boston	Richard T. Deters, S. J. Xavier University

ROLL OF PAST PRESIDENTS AND ANNUAL MEETINGS
(continued)

1964	St. Louis	Earnest S. Brandenburg Drury College
1965	Dallas	Ralph C. Kendall University of Toledo
1966	Buffalo	Robert F. Berner State University of New York at Buffalo
1967	New Orleans	Ernest E. McMahon Rutgers University
1968	San Francisco	William C. Huffman University of Louisville

AUEC COMMITTEE STRUCTURE 1967-68

Advisory

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Robert F. Berner (S.U.N.Y. at Buffalo)
Alexander N. Charters (Syracuse)
Rev. Richard T. Deters, S.J. (Xavier)
John P. Dyer (Tulane)
Daniel R. Lang (Northwestern)
Richard A. Mumma (Johns Hopkins)
Frank R. Neuffer (Cincinnati)

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Editor of Proceedings

Gail A. Nelcamp (Cincinnati)

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Russell F. W. Smith (New York)
James E. Tobin (Queens College, New York)

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 John M. Blake (Maine)
 Helen M. Crockett (Wichita State)
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G. S. Demarest (Rutgers), Chairman
 Dean B. Arnold (Penn Morton College)

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 Virgil W. Alexander (Northern Illinois)
 Frank C. Genovese (Babson Institute)
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 Eleanor Alsbrook (Louisville)
 Richard D. Robbins (Johns Hopkins)

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1968 - 1969

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VICE-PRESIDENT

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How W. McGee, University of Oklahoma

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Dean's Desk

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Parliamentarian

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Paul Morgan (S. Mississippi)

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T. A. Delegal (Florida Junior College)
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Junior Colleges - Continued

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 Paul V. Trovillo (St. Petersburg)
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Executive Secretary, Chairman
 Executive Committee

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 N. Lee Dunham (Baylor)
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 George Parker (Southern, New Orleans)
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Region 2	Nicholas Kish, Jr. (Millard Fillmore)
Region 3	Carl Hiller (Queens, N. Y.)
Region 4	Emery C. Mollenhauer (LaSalle)
Region 5	Donald Herrmann (William and Mary)
Region 6	Reuben R. McDaniel, Jr. (Baldwin-Wallace)
Region 7	Wilbur J. McElwain (Miami Dade Jr. Col.)
Region 8	Marvin E. Hartig (Evansville)
Region 9	Thomas J. Wynn (De Paul)

Nominating - Continued

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 Region 11 N. Lee Dunham (Baylor)
 Region 12 Rev. Gerald Sugrue, S.J. (San Francisco)

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 Allen Austill (New School for Social Research)
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 Frederick L. Canavan S.J. (Fordham)
 Martha Farmer (City College)
 Roy Ilowit (C. W. Post)
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 Heinz F. Mackensen (Fairleigh Dickinson)
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 Robert MacDonald (Pennsylvania) Vice Chairman
 Ernest McMahon (Rutgers)
 Richard D. Robbins (Johns Hopkins)

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The function of this committee will be fulfilled
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Central Planning Committee
 Raymond P. Witte (Loyola, New Orleans)

Program Committee
 Russell Smith (New York University)

Representatives on Galaxy Committees - ContinuedBudget

Frank Carroll (Delgado)

Public Relations

Melvin Fuller (Roanoke)

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Kenneth Haygood (Cleveland)

Ernest E. McMahon (Rutgers)

Hamilton Stillwell (Wayne)

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Glenn Bushey (Chattanooga)

David Hughes (Georgia)

Paul Trovillo (St. Petersburg Jr. College)

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